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STICHERARIUM PALAEOSLAVICUM
PETROPOLITANUM

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MONUMENTA MUSICAE BYZANTINAE

A CARSTEN HØEG CONDITA

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UNA CUM ARCHIMANDRITA CRYPTENSI

XII

STICHERARIUM
PALAEOSLAVICUM

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HAUNIAE

C. A. REITZEL

2000

STICHERARIUM PALAEOSLAVICUM PETROPOLITANUM

EDENDUM CURAVIT

NICOLAS SCHIDLOVSKY

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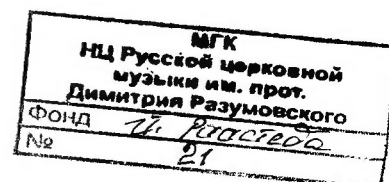
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CONTENTS

Foreword	7
Acknowledgments.....	9
List of Abbreviations	10
DESCRIPTIVE SYNOPSIS	
The Manuscript	13
Layout and Organization	15
The <i>Sticherarion</i> in Early Medieval Russia	20
The Notation	24
EDITOR'S NOTES	27
ANALYTICAL TABLE	28
CRITICAL ADDENDA	
Alphabetical List of Counterpart Byzantine Hymns.....	59
Locations Without Assigned Greek Incipits.....	86
LIST OF REFERENCES	87
Monumenta Musicae Byzantinae, List of Publications.....	91

FOREWORD

The rise of literacy in early Christian civilization is a topic of discussion with everything to gain from increased exposure to documents of medieval Russian culture. This volume represents a fundamental step toward satisfying the need among today's scholars who are looking for direct access to such sources in the area of music. Tracing the path of liturgical chant in the Middle Ages, both East and West, is a very useful endeavor in the context of contemporary historical research and writing.

There is a rich body of documents in our library's collection, among which the present manuscript is one of the main possessions. Cited by specialists already in the nineteenth century, this parchment codex—one of the best-preserved among all the early Slavic sources with notation—has consistently proven its value. Even through the most difficult times we have, fortunately, succeeded in safeguarding its existence, trusting firmly in its future and the benefit that it will bring to the wide research community. Evidently we can now proceed with the all-important task of its scholarly publication.

In 1995 the Russian Academy of Sciences Library (BAN) was invited to collaborate with the Monumenta Musicae Byzantinae (MMB) on the com-

pletion of this project. We welcomed this opportunity with enthusiasm. The need for such publications and their value for the arts and humanities have long been recognized. Many of us will recall the views expressed at a historic meeting on this question hosted by BAN in 1979 (see *Problemy nauchnogo opisaniia rukopisei i faksimil'nogo izdaniia pamiatnikov pis'mennosti. Materialy vsesoiuznoi konferentsii*/Problems of manuscript description and facsimile publication. Materials of the All-Union Conference [Leningrad, 1981]).

For the better part of this century, the MMB has championed the cause of new achievements in this area, and its extraordinary publications are now having a beneficial impact on an ever-widening cross section of those in the vanguard of scholarship. Our gratitude is extended to the Royal Danish Academy of Sciences and Letters, the distinguished editorial board, and all members of the staff. One could scarcely hope to find a more reliable and dedicated group of colleagues to bring us to this milestone.

Valery P. Leonov
Director, Russian Academy of Sciences Library
St. Petersburg, April 1, 1999

ПРЕДИСЛОВИЕ

Исследование древней письменности — многосторонняя тема, которая тесно связана с вопросами языкознания и грамотности на Древней Руси. Главная задача настоящего тома — удовлетворить потребности всё возрастающего числа учёных, ищущих доступ к ключевым памятникам раннего музыкального творчества. Развитие богослужебного пения в средневековый период известно своим богатым содержанием как на Западе, так и на Востоке. Исторические данные об этом периоде составляют неотъемлемую часть нашего прошлого и не теряют своё фундаментальное значение сегодня.

В нашей Библиотеке имеется много ценных материалов, среди которых настоящая рукопись — одна из наиболее важных. Этот, на редкость хорошо сохранившийся источник с изумительной древнеславянской крюковой нотописью, уже прославился в научных кругах в прошлом столетии. Мы имеем целый ряд исследований, свидетельствующих о его уникальном историческом значении. Твёрдая уверенность, что памятник в своё время принесёт пользу широкому кругу читателей, руководила нами в течение многих лет и позволила преодолеть множество трудностей. Сегодня мы приступаем к весьма ответственной задаче его публикации.

В 1995 году Библиотека Российской Академии Наук (БАН) была приглашена принять участие в

осуществлении этого проекта совместно с Monumenta Musicae Byzantinae (ММВ). Мы с удовлетворением откликнулись на эту возможность. Фототипические воспроизведения древних рукописей несомненно приносят большую пользу в области гуманитарных наук и истории искусств. Невольно вспоминаются мнения, столь убедительно высказанные многими нашими учёными по этому поводу на конференции, состоявшейся в БАН в 1979 году (см. «Проблемы научного описания рукописей и факсимильного издания памятников письменности. Материалы всесоюзной конференции». Ленинград, Наука, 1981).

Кропотливая работа над серией томов ММВ безусловно сыграла огромную роль, благодаря чему во многих библиотеках мира сегодня открыт доступ к целому ряду важнейших памятников, наличие которых обеспечили возможность новых научных технологий. Мы приносим глубочайшую благодарность Датской Королевской Академии Наук, заслуженной редакционной коллегии и всем сотрудникам издательства, чей превосходный опыт и искренняя преданность делу успешно привели нас к нынешнему знаменательному событию.

*Валерий П. Леонов,
Директор, Библиотека Российской Академии Наук
Санкт-Петербург, 1 апреля 1999 г.*

ACKNOWLEDGMENTS

Generous assistance for this project has been extended by the National Endowment for the Humanities/NEH and the International Research & Exchanges Board/IREX with funds provided by the U.S. Department of State (Title VIII) and the NEH. Additional fellowship support during 1995—98 was received from Dumbarton Oaks Research Center (Washington, D.C.) and the Department of Music at Princeton University. Special thanks for expert advice are due to John Bergsagel and Christian Troelsgård, both of the MMB at the University of Copenhagen, and to Christian Hannick (MMB/University of Würzburg) and Peter Jeffery (Princeton University). Without the input and guidance of esteemed colleagues this publication would not

have reached completion. I am similarly indebted to Dr. Valery P. Leonov, Natalya Kolpakova, and members of the staff at the Manuscript Division of the Russian Academy of Sciences Library (BAN)—L. I. Kiseleva, N. Y. Bubnov, M. V. Kukushkina, and F. V. Panchenko. To M. A. Momina and V. M. Zagrebin of the Russian National Library (RNB) in St. Petersburg I am deeply grateful for their friendship and many useful consultations. Finally, immeasurable gratitude goes to Kenneth Levy, my main source of encouragement and inspiration in undertaking this volume.

N.S.
Princeton, New Jersey
May 20, 1999

ABBREVIATIONS

<i>ActaM</i>	<i>Acta Musicologica</i>
<i>AfMw</i>	<i>Archiv für Musikwissenschaft</i>
BAN	Russian Academy of Sciences Library, St. Petersburg
BiblEphL	Bibliotheca Ephemerides Liturgicae
BGLS	Bausteine zur Geschichte der Literatur bei den Slawen
<i>ВЯ</i>	<i>Вопросы Языкознания</i>
<i>Cm</i>	<i>Cyrrillomethodianum</i>
CS	Church Slavonic
<i>DOP</i>	<i>Dumbarton Oaks Papers</i>
<i>EMBW</i>	O. Strunk, <i>Essays on Music in the Byzantine World</i> (New York, 1977)
GIM	State Historical Museum, Moscow
GTG	State Tretyakov Gallery, Moscow
<i>Initia</i>	E. Follieri, <i>Initia Hymnorum Ecclesiae Graecae</i> , Studi e testi 211—15 Vatican, 1960—66)
Jagić	I. V. Jagić, <i>Служебные минеи за сентябрь, октябрь, и ноябрь в церковнославянском переводе по русским рукописям 1095-1097 г.</i> (St. Petersburg, 1886)
<i>MCat</i>	S. O. Shmidt et al., eds., <i>Сводный каталог славяно-русских рукописных книг, хранящихся в СССР, XI—XIII вв.</i> (Moscow, 1984)
MMB	Monumenta Musicae Byzantinae
MR	<i>Μηναῖα τοῦ ὅλου ἐνιαυτοῦ</i> (Rome, 1888—1901)
OCA	Orientalia Christiana Analecta
RGADA	Russian State Archive of Early Acts, Moscow
RGB	Russian State Library, Moscow
RNB	Russian National Library, St. Petersburg
SagnSlavS	Sagners Slavistische Sammlung
SlavStu	Slavistische Studienbücher
ТОДРЛ	<i>Труды Отдела Древнерусской Литературы</i>

DESCRIPTIVE SYNOPSIS

The Manuscript

St. Petersburg, Russian Academy of Sciences Library (BAN), MS 34.7.6 (*olim* no. 74) is a parchment codex with 203 folios measuring approximately 27 x 22 cm.¹ Twenty-six gatherings are bound to a sturdy wooden cover of slightly larger dimensions (two panels, each about 1.5 cm thick).² The outside is worn and consists of stretched dark brown leather. Small nail holes positioned symmetrically mark the place of ornamental bosses now missing, and oval-shaped emblems about six centimeters in diameter are etched in faint black on the book's top, bottom, and fore edges where the leaves are trimmed. Two clasps were once attached to the cover opposite the spine. There is nothing else that immediately distinguishes the exterior.

Scholars are generally in agreement about the date and provenance of this manuscript. *MCat* and other catalogues in recent decades locate it in the twelfth century, which represents a modest adjustment of the position adopted in earlier

publications.³ In any case, the manuscript bears no date or other obvious disclosure in this connection, and a provisional consensus has emerged on the basis of universally established criteria. All indications are that the scribal usage descends from northern Russia and the manuscript's different features, ranging from linguistic detail to the overall character of its graphic component, show relative proximity to the Kiev/Novgorod corridor of transmission assumed for the majority of these early Slavic sources. This, in turn, opens the possibility of more localized assessments pointing to geographical origins perhaps near the cities of Vladimir and Suzdal in the medieval Russian northeast.⁴ Further information on the document's history of ownership and place of usage is unknown and there is no available record of its existence until the mid-eighteenth century, when it becomes the object of burgeoning antiquarian interests among Russian scholars and book collectors. An original handwritten inscription on the inside front cover registers the manuscript's purchase for the present library from the merchant Fedor Sveshnikov on March 11, 1763.⁵

¹ V. I. Sreznevskii and F. I. Pokrovskii, *Описание рукописного отделения Библиотеки Академии Наук*, I (St. Petersburg, 1910), 114–115; and N. Y. Bubnov, O. P. Likhacheva, and V. F. Pokrovskaja, eds., *Пергаменные рукописи Библиотеки Академии Наук СССР, описание русских и славянских рукописей XI–XVI вв.* (Leningrad, 1976), 14–15. The manuscript is no. 98 in the master catalogue of early Slavic and medieval Russian sources by S. O. Shmidt et al., eds., *Сводный каталог славяно-русских рукописных книг, хранящихся в СССР, XI–XIII вв.* (Moscow, 1984), 129 (*MCat*). See also M. Velimirovic, "The Present Status of Research in Slavic Chant," *ActaM* 44 (1972), 263.

² Each of the first twenty-five gatherings comprise four folded sheets or eight leaves. Disjunct pieces stitched together make up folios 59 and 62. The final set (ff. 201–3) is incomplete (see n. 10 below). Excessive trimming of the top edge begins at the twentieth gathering (f. 153r), suggesting that the binding is not original. A thin parchment strip between folios 8v and 9r might be the remnant of a missing flyleaf before the main body of the manuscript.

³ See the sources cited in n. 1. The eminent Russian musicologist V. M. Metallov (1862–1926) originally placed the manuscript in the late twelfth or early thirteenth

century. See *Богослужбное пение русской церкви в период домонгольский* (Moscow, 1912), 215–17. My discussion with O. A. Kniazevskaia and A. L. Lifshits of the Russian Academy of Sciences Archeographic Commission in Moscow suggests that this possibility should remain open.

⁴ E.g., Metallov, *op. cit.*, 216.

⁵ Records show that MS BAN 34.7.6 was among the early acquisitions of the Russian Imperial Academy of Sciences Library, founded several decades prior in the century. See V. A. Petrov, "История рукописных фондов Библиотеки Академии Наук с 1730 г. до конца 18 в.," in *Исторический очерк и обзор фондов рукописного отдела БАН*, V. P. Adrianova-Peretts, ed., I (Moscow and Leningrad, 1956), 171–264; and S. P. Luppov, "Библиотека Академии Наук в 1748–1765 гг.," in *История Библиотеки Академии Наук СССР, 1714–1964*, M. S. Filippov, ed. (Leningrad, 1964), 94–126. See also M. V. Kukushkina, *Рукописные фонды Библиотеки Академии Наук СССР* (Leningrad, 1988), 14–18. Sveshnikov's activity is known in connection with the library's midcentury expansion; see Adrianova-Peretts, *Исторический очерк и обзор . . .*, 60. The manuscript may have been obtained through him in Moscow; see Bubnov, *Пергаменные рукописи . . .*,

The text consists of a single column, twenty-one to twenty-three centimeters high and fifteen to seventeen centimeters wide. A sharp utensil was used to outline the rectangular writing area, which is ruled with horizontal lines from 1.0 to 1.4 cm apart. Even spacing, regular intervals between the lines, and controlled placement of words and phrases running across the page were evidently calculated to provide room for the musical notation. There are eighteen lines per column (nineteen in the first nine folios), and the lettering (three to four millimeters in height) exhibits a typical, square-shaped Church Slavonic (CS) uncial. Bold vertical strokes and sculptured bases, tops, and pendants lend a finished look, providing clarity and distinction to each individual character of the alphabet.⁶ In general, despite some idiosyncracies the scribe's approach is reminiscent of many features known in other early Slavic sources. Although economy of space was undoubtedly a guiding consideration, placement of the two section headers for May and July somewhat unexpectedly at the very bottom of the page (ff. 137r and 154r) might also be examined in light of occasional Byzantine practice.

In spite of first appearances, the codex may have been the work of several scribes. In some places the musical notation betrays subtle inconsistencies, noticeable especially in areas with hasty-looking touches of the quill. In addition, some writing in the margins has been entered by different hands, probably in the course of the manuscript's usage in the choir loft.⁷ The ink is

dark brown or black. Red is used sparingly in the opening filigree, in the majority of initial letters, in rare cases with the modal signatures and always in the headers that begin new sections.⁸ At one point this extends to the text and notation in the first syllable of the word—**свѣтило** (f. 16v). On folio 1, the text starts with two routine inscriptions, one being part of the main title (**СѢНРАРЬ ПОЧНАЕМЪ. ЯМННЬ.**) and another one (**СѢНХРАРЬ. ГИ БЛВН ОЧЕ.**) appearing immediately above the opening band of interlace pattern. The latter is conceivably in a separate hand. On all other counts the manuscript's interior has a purely functional and unassuming appearance. There are no illuminations and the rather plain initials allow for only sparse elaboration.⁹ Although the ink is faded in places, real difficulty in reading the text is encountered only in a few passages, mostly in areas damaged by a liquid spill. Drying oil is responsible for the dark spots visible on the first ten folios. On the whole, MS BAN 34.7.6 is in unusually good condition, being virtually intact apart from the missing folios at the end.¹⁰

Considerations of size, date, state of preservation, and other matters have all contributed to

14. The fragment of text attached to the inside front cover (see the photographic reproductions) is from the catalogue by Sreznevskii and Pokrovskii, *Описание рукописного . . .*, loc. cit.

⁶ Cf. V. M. Metallov, *Русская симиография из области церковно-певческой археологии и палеографии* (Moscow, 1912), plates lii–liv (ff. 167v–168v); see also the description on pp. 12–13 and 86, and idem, *Russische Semeiographie. Zur Archäologie und Paläographie des Kirchengesangs. Paläographischer Atlas der altrussischen linienlosen Gesangsnotationen*, J. von Gardner, ed., SangSlavS 7 (Munich, 1984), 126–31.

⁷ See n. 22 below

⁸ Other instances are: (a) the bottom line of f. 12r (Sept. 13, St. Cornelius); (b) the top line on f. 12v (Sept. 14, Exaltation of the Cross); and (c) the middle of f. 94r (Dec. 31, St. Melania).

⁹ Cf. ff. 61v–64r and 67v–69v.

¹⁰ Prior descriptions have acknowledged only one lost folio (see the publications cited in n. 1 above). Yet the last gathering seems to have been written on full-size sheets, and therefore as many as three more leaves could be absent. In this respect the source exemplifies a common problem, because it is likely that these final folios contained the date and place of the manuscript's origin; see G. I. Vzdornov, *Искусство книги в Древней Руси* (Moscow, 1980), 8n. 3. See also the observations by A. Kh. Vostokov (1781–1864), who was among the first scholars to fully comprehend the scope of this document's historical significance. Cf. "Описание рукописей А. Х. Востокова," as edited and published by I. I. Sreznevskii and A. N. Рупин, *Ученые записки второго отделения Императорской Академии Наук*, II, part 2 (St. Petersburg, 1856), 21–126; repr. *Филологические наблюдения А. Х. Востокова* (St. Petersburg, 1865), 197–202.

the document's long-standing reputation as an important and revealing historical landmark. Sundry listings and citations go back to the eighteenth century.¹¹ By the beginning of the twentieth century, Metallov's survey of the so-called pre-Mongol period in Russian music definitively forged a connection with other sources establishing a network of relationships based on linguistic, palaeographical, and, of course, musicological data. In building on the achievements of his predecessors, the author prepared the way for a comprehensive discussion of the manuscript's "archaism," "provincialism," and other key traits related to its musical usage.¹² In some ways this is still the most resourceful and penetrating evaluation available, raising questions and suggesting avenues of pursuit within a sweeping panorama of documentation. Subsequent publications have made passing reference to MS BAN 34.7.6, mostly in the context of historical issues in the development of Russian Orthodox church music.¹³ In 1972, however, Velimirovic mentioned it in connection with his list of early Slavic chant materials, thereby identifying its existence for the benefit of the international research commu-

nity.¹⁴ The present publication aims to launch a new evaluation using the tools of modern scholarship.

Layout and Organization

The codex comprises a traditional collection of hymns for the Byzantine Office. Starting with September 1, its contents, consisting of some six hundred individual selections, are divided into large sections corresponding to the twelve months of the liturgical year. Throughout the manuscript smaller captions assign the various hymns to particular dates, stating the name of the saint or feast and adding other details of use to the singer on each occasion. Although they are abundant in the initial months, in February the number of entries begins to decrease, reaching a low point in April/May, only to increase for the remaining stretch through August 31. In keeping with an archaic usage, this well-known

¹¹ MS BAN 34.7.6 is entered in at least two archival inventories from 1768 and 1818; see Adrianova-Peretts, *Исторический очерк и обзор . . .*, 456. See also I. I. Sreznevskii, *Древние памятники русского письма и языка, X–XIV веков* (St. Petersburg, 1863), 38, who offers a perceptive comparison with materials from the Imperial Public Library in St. Petersburg (p. 186). The supplementary volume (2nd ed., St. Petersburg, 1898) gives one plate with the text for St. Panteleimon (July 27), *Кыини хвалыини пѣсньми* (f. 172r); idem, *Славяно-русская палеография XI–XIV веков* (St. Petersburg, 1885), 160. As part of the Russian Academy's institutional collection, the manuscript was first approached in the context of nineteenth-century studies in the history of CS. Thus, for example, while focusing on notable features of the verbal text, i.e., the ambivalence in vowel usage (ѣ, ѡ, ѣ, etc.), the rare and "incorrect" application of ѡ, and other features, Vostokov only briefly alludes to the presence of musical notation; cf. Sreznevskii and Pypin, "Описание рукописей . . .," 122n. 1. Special attention to the manuscript's terminology for the annual calendar months is found in I. I. Sreznevskii's *Материалы для словаря древнерусского языка*, 3 vols. (St. Petersburg, 1893–1912; repr. Graz, 1955–56; and Moscow, 1958); see also n. 18 below.

¹² See Metallov, *Богослужбное пение . . .*, 215–16.

¹³ J. von Gardner, *Богослужбное пение русской православной церкви*, I (Jordanville, N.Y., 1978), 261; repr. idem, *Gesang der russisch-orthodoxen Kirche bis zur Mitte des 17. Jahrhunderts* (Wiesbaden, 1983), 65; and idem, *Russian Church Singing*, vol. 1, *Orthodox Worship and Hymnography*, and vol. 2, *History from the Origins to 1650*, V. Morosan, ed. and transl. (Crestwood, N.Y., 1980 and 2000). As an emigre Russian scholar, Gardner was not able to work in the Soviet archives during his lifetime, and his mention of such materials is therefore based principally on secondary sources. See also N. Findeisen, *Очерки по истории музыки в России*, I (Moscow-Leningrad, 1928), 92n. 109. More recent references appear in studies by B. P. Karastoyanov, *Песнопения за св. Кирил и Методий в невмени избори от XII–XX век* (Sofia, 1993), 192–93; and N. S. Seregina, *Песнопения русским святым* (St. Petersburg, 1994), 437. MS BAN 34.7.6 has also been highlighted in special exhibitions; see B. Raikov, A. Amosov, and L. Kiseleva, eds., *Славянская письменность XI–XX вв. / Каталог выставки* (Leningrad, 1990), 15–16. A color photograph is featured in BAN's anniversary catalogue, *275 лет Библиотеки Академии Наук СССР* (Leningrad/Frankfurt-am-Main, 1989), 18–19. For detailed historiographies of related material see M. Velimirovic, *Byzantine Elements in Early Slavic Chant*, MMB, Subsidia 4 (Copenhagen, 1960), 18–35; and N. Schidlovsky, "Sources of Russian Chant Theory" in *Russian Theoretical Thought in Music*, G. D. McQuere, ed. (Ann Arbor, Michigan, 1983), 83–108.

¹⁴ See Velimirovic, "The Present Status . . .," 263 (no. 21).

distribution is deliberate in accommodating the seasons of Lent and Pascha, which are annually observed in conjunction with a movable-date calendar cycle in the spring. In making some provision for the commemoration of early Slavic saints, however, the manuscript also reflects the presence of material that could have been independent of any Greek prototype.¹⁵

Prominent celebrations with the largest number of hymns are Nativity (Dec. 25) and Theophany (Jan. 6).¹⁶ A second tier encompasses Nativity of the Theotokos (Sept. 8), Exaltation of the Cross (Sept. 14), Meeting of Christ (Purification, Feb. 2), Nativity of St. John the Forerunner (June 24), Transfiguration (Aug. 6), Dormition of the Theotokos (Aug. 15), and Beheading of St. John the Forerunner (Aug. 29). There are at least ten items in each case, as with the feasts of Sts. Cosmas and Damian (Nov. 1), Archangels Michael and Gabriel (Nov. 8), Apostles Peter and Paul (June 29), and St. Panteleimon (Aug. 27). Of similar rank is the commemoration of St. George, which also includes two hymns in the appendix (f. 200r). Lesser occasions with only a single text are common. As a *sticherarion*, MS BAN 34.7.6 is a collection that chooses from a much larger body of texts available for each day in the *Menaion*, its particular choice being limited mainly to items requiring musical notation.¹⁷

Looking more closely, one discovers that the scribe's method exhibits a margin of flexibility, especially in matters of orthography, including the usage of abbreviated words, and in other

more conspicuous attributes related to an overall plan. Once his work has begun, there is room for various modifications, raising basic questions concerning the nature of the tradition being transmitted, the role of the copyist in the dissemination of possible manuscript prototypes and the apparent affinity of this source with the unstable early stratum of written musical documents from the Byzantine-Greek Mediterranean. In a few instances, overt interruptions in the layout and organization of MS BAN 34.7.6 are perhaps indicative of difficulties encountered by the scribe. Barren patches of parchment are found on folios 15v, 29r, and 101v. In one case this is related to the displacement of *СЛОВЪМЪ БЕСЛОВОЕНІЕ* on Oct. 6, which the scribe confirms is actually a hymn for St. Theodore Studite on Nov. 11 (cf. ff. 28v and 29v). But this represents only one kind of evidence concerning the thought process behind this document. A wide range of details suggests that the scribe was not simply a copyist and that he confronted many questions while deciding what would constitute his manuscript's contents.

Initially the rubrics list all consecutive dates of the calendar year, including a good number with-

сентябрь, октябрь, и ноябрь в церковнославянском переводе по русским рукописям 1095–1097 г. (St. Petersburg, 1886). The *sticherarion* receives its name from the Greek στιχηρόν (CS *стѣхѣра*), a poetic strophe chanted between psalm verses (стихи) at the Byzantine Office. On important questions concerning the history of the *Menaion* and its special early Slavic usage see D. Stefanovic, "The Development of the Slavonic Menaia Manuscripts," in *Musica antiqua, IV, Acta scientifica* (Bydgoszcz, 1975), 211–20; idem, "The Tradition of the Sticherarion Manuscripts" (D.Phil. diss., Oxford, 1967). A usage of the *sticherarion* also extends to the *Triodion* and *Pentekostarion*, covering the season of Great Lent, Easter, and Pentecost, as well as the cycle in the *Oktoechos*. For an index of related concepts and principal historical terminology see O. Strunk, *Essays on Music in the Byzantine World* (New York, 1977), 349–50. Most of the texts in MS BAN 34.7.6 remain part of contemporary Russian Orthodox church practice in updated CS service books published from the seventeenth century to the present, e.g., *Мини́я* (Moscow, 1895; repr. Pskovo-Pechersk Monastery/Moscow, 1995), 12 vols.

¹⁵ See nn. 27 and 28 below.

¹⁶ Selections for Nativity, Theophany, and Transfiguration also involve a forefeast (ff. 80r, 97v, and 176r; and the appendix, ff. 200r–203r). In the first two instances, the material mingles with the special services of the Hours. In accordance with early historical practice, Dec. 25 comes with dominical celebrations on two of the preceding Sundays, comprising a movable periphery for the advent of the Nativity (ff. 78r–80r and 94v–95r).

¹⁷ *MCat*, 46ff. Three early Slavic manuscripts furnish outstanding examples of this generative repertory normally transmitted without notation. See the texts transcribed and published by I. V. Jagić, *Служебные минеи за*

out hymns. This approach was abandoned relatively quickly. The first missing celebration is Oct. 17, and thereafter, with few exceptions, mere headings are left by the wayside.¹⁸ Scribal entry of the modal signatures is similarly instructive. It reflects another realm of apparent inconsistency. More or less throughout the manuscript the eight church modes are a regular element at the beginning of each hymn, invariably adhering to the CS numeration. At the same time, the qualifying abbreviation *н* is notable.¹⁹ Its nine instances address the chant in two modes—*н а* (f. 57r) and *н б* (ff. 50r, 50v, 53v, 57r, 124v—125v, and 136v), and with the single exception of *на твои изъимася благодѣть* for apostle Mark (April 25), all of these are with hymns assigned to November and March. Similarly, the larger groups of texts for important occasions are normally entered in ascending modal order, but there are enough exceptions to demonstrate that this was hardly a uniform procedure and that, at the very least, we are in the presence of a document of which the editing on this account cannot pro-

tend to be complete.²⁰ In concluding, the scribe supplements his collection with an appendix, thereby taking one more look at the manuscript's sum total and making a final adjustment.²¹

Instructions on liturgical *ordo* are few, an indication that such guidance was sought elsewhere—in the Byzantine cleric's handbook called the *typikon*. It is there that the singer would find countless details concerning the daily Office and its various texts at the stationary psalms of Vespers, Matins, and other prescribed moments in the service. Beyond the dates and names of the different feasts, the rubrics in MS BAN 34.7.6 are only rarely of any consequence and when they are the information is very brief and often in the form of an afterthought entered by a later hand.²² The short phrase *на гѣ възвѣхъ* simply indicates a usage with Psalm 140 (Κύριε ἐκέκραξα) at Vespers. Other abbreviations point to an analogous position in Matins and Lauds (e.g., *заѣ*). Related instructions might signal the repetition of a text (e.g., *подѣицѣ*) or other technicalities of performance. At any given service, we should remember, the *Menaion* is only one of several hymn collections at the singer's disposal, its daily function being subject to change in proportion

¹⁸ See also the formulaic inscription *Мѣа тѣ* ("in that month"), which dispenses with its daily application after Sept. 15. A related approach is seen in the irregular early Slavic nomenclature for only seven of the twelve months—*стоуденыи* (Dec., f. 59r), *прогныицѣ* (Jan., f. 95), *сѣчънѣ* (Feb., f. 115r), *сѣхын* (March, f. 123r), *брѣзънѣ* (April, f. 131v), *травънѣ* (May, f. 137r), and *зарѣвѣ* (Aug., f. 173v). In addition to Sreznevskii's alphabetical listing in *Материалы* . . . , see F. Miklosich, "Die Slavischen Monatsnamen," *Denkschriften der Kaiserlichen Akademie der Wissenschaften, Philosophisch-Historische Classe*, 17 (Vienna, 1868), 1–32. It is interesting to note that the fluctuating length of day and night in conjunction with this usage retains the proportions associated with a well-known practice of Byzantine origin. Cf. H. Delehayе, ed. *Synaxarium Ecclesiae Constantinopolitanae*, (Brussels, 1902; repr. Louvain, 1954), cols. 270, 364, 438, 498, 578, 646, and 860.

¹⁹ Unlike Greek usage, the Slavic modal assignments (*martyria*) are numbered consecutively without indication of an authentic/plagal relationship. On the presence of *н* in sources of the *sticherarion* and the connection to South Slavic tradition see N. Schidlovsky, "A Note on the Slavic Modal Signature," *См* 8–9 (1984–85), 175–81. Also see the discussion by A. Schenker, "Древнецерковнославянское *искръ* 'близко' и его

производные," *ВЯ* (1981, no. 2), 110–14; and M. Murянов, "О старославянском *искръ* и его производных," *ВЯ* (1981, no. 2), 115–23. MS BAN 34.7.6 is outstanding in its use of the *н* abbreviation, which is quite rare in other early Slavic sources with musical notation for hymns of the *Menaion*.

²⁰ E.g., Oct. 1, 3, 6, and 23. On a few occasions the modal order seems to reflect internal grouping within a single sequence, sometimes connoting parallel celebrations on the same day (e.g., Sept. 1) or assignment to different portions of the Office.

²¹ The last text is a fragment of the hymn for St. Theodosius (Jan. 11), and Seregina's observation that the appendix conforms to the sequence of the liturgical year gives reason to suspect that the missing portion of the manuscript comprised selections for the months of February through August; see Seregina, *Песнопения* . . . , 105.

²² E.g. ff. 49v, 51v, 57r, 101v, 103r, 106r, 183r, 193v, 185r, 187v, 188r, and other locations.

to the emphasis that might be given to other material from the *Triodion*, *Pentekostarion*, *Octoechos*, and related liturgical cycles.

Nevertheless, careful attention is paid to another matter with a direct bearing on the singer's musical approach. In Byzantine-Greek sources, the *sticherarion* exhibits a relatively steady historical development, its usage being associated with a body of chants for special occasions. This seems to be the norm adopted by the majority of Greek manuscripts—if not entirely consistently in the earliest ones, then certainly so by the twelfth century and beyond. A fundamental consideration with respect to MS BAN 34.7.6, therefore, concerns its many texts designated as *contrafacta*. In glancing through the document we see that the term *εΑΜΟΓΛΑΕΙΝ* (i.e., “independent chant”) is practically nonexistent, it being assumed for the bulk of the material whose melodies were performed perhaps only once or twice during the year. At the same time, its antithesis—*ΠΟΔΟΒΕΙΝ* (i.e., “common,” “borrowed,” or “imitated” chant / abbrev. *πδ*)—is called upon in a significant number of cases. In such instances there immediately follows a brief incipit citing the appropriate model chant (*automelon*) and thus signaling a melody otherwise performed without notation and generally assumed to be resident in the singer's memory.²³

At present it is difficult to assess the full scope of this phenomenon, which is not entirely unknown in Greek sources, but is nevertheless remarkable for its more prominent early Slavic presence. Where the Slavs appear to augment the number of notated *contrafacta*—and thus to override their exclusion from Greek manuscripts—an explanation might be offered in terms of a probable juncture at the linguistic interface of the Byzantine-Greek and early Slavic melodic usages.

²³ The CS terminology for these two different types of hymn is of Byzantine origin—i.e., *idiomelon* (ιδιόμελον ~ *εΑΜΟΓΛΑΕΙΝ*) and *prosomoion* (προσόμοιον ~ *ΠΟΔΟΒΕΙΝ*). Within any given sequence of texts, the latter category is commonly listed first, thus reflecting a parent practice well known in sources of the *Menaion*.

The Greek-speaking authors of these texts premised their creative output on precise prosodic relationships involving virtual reduplication of the individual patterns of syllables and stresses in corresponding lines of the model and the *contrafactum*. Whether desired or not, translations of this hymnography into CS introduced a new variable. They altered this relationship, possibly resulting in an increased dependence on written forms for texts formerly part of an oral practice. But even so there are many remaining questions, because the particular selection of texts in MS BAN 34.7.6 would appear to have no rational basis unless it lies with other factors still in need of clarification. Three additional observations might be mentioned: (1) The feast of St. Ambrose on Dec. 7 (f. 64v) offers the first instance of a *contrafactum* within the confines of the present source and the number of *contrafacta* subsequently increases, especially during that month. Such texts could have been provided from the very start of the document because abundant examples are assigned in the *Menaion* throughout the year starting in September and many of these use the same *automela* appearing in later portions of the manuscript. (2) A good percentage of texts without notation—close to a hundred in this manuscript—are *contrafacta*, and although the music for many of them may have been designated for entry at a later time, some cases were clearly copied *without* an intent to accommodate the neumes.²⁴ (3) *Contrafacta* in this manuscript are quite capable of furnishing near copies of the notation also transmitted with their models and sometimes located just a few folios away.²⁵

²⁴ A handful of instances where the scribe abandons his neumatization in midstream have already been identified by Metallov. See *Богослужбное пение . . .*, 216. In some cases this is obviously related to contextual occurrences within sets of *contrafacta* using the same melody. Abbreviated text apparently precluding the entry of notation is found on ff. 179r–179v and ff. 182r–182v.

²⁵ On the problem of *prosomoia* in the early Slavic usage and possible relationships to the late-eleventh-century model collection (*podobnik*) in Moscow, MS GTG K-5349 (“*Typografskii Ustav*”) see N. Schidlovsky, “The Notated Lenten Prosomoia in the Byzantine and Slavic

More problematic still are the duplicate readings of the same text and music. On some occasions a more economical approach is adopted through references to hymns located elsewhere in the co-dex. This may involve saints with double calendar dates, or a usage of the same text for different saints affiliated by virtue of their *vitae* as martyrs, ascetics, confessors, and the like. It may be of significance in these cases that the singer is not always directed back to an earlier point. Instructions to perform *ОУГАСИША ОГНЬНОУЮ ЕМОУ* on Dec. 17 (f. 72v), for example, anticipate an entry found several days later for the Sunday of the Holy Fathers. At the same time, scattered throughout the manuscript are well over a dozen complete texts with twofold readings. In two instances, this involves the appendix, where for one reason or another the scribe has chosen to re-enter *ДНЬСЬ ПСЕНЬНОЕ ПРОРОЧЬСТВО* for Theophany (Jan. 6) and *ПРЕПОДОБЬНЕ ОТЧЕ ИМО ГРАДЪ* for St. Theodosius (Jan. 11)—hymns already found on folios 100v and 107v. But there are also readings at close proximity to each other and even within the confines of single feasts, e.g., *ДНЬСЬ ДРЕВЛЕ МОСЕШЕН* and *ДНЬСЬ СУМЕШЕНЪ НА РОУКОУ* for the Meeting between Christ and Symeon (Feb. 2) on folios 116v, 119r—119v, and others. And in one case, the service for St. Euphemia on July 11 copies a complete set of hymns already seen on Sept. 16.

Such instances would seem to offer especially revealing possibilities. Sometimes they even serve

to reinforce our suspicion that MS BAN ultimately originates in several different *Vorlagen*—perhaps a separate one for each month of the year.²⁶ At last, midway through the manuscript there is the stamp of a redaction unmistakably attuned to local requirements. In accordance with the opening rubric, July 24 opens with a set of hymns for St. Christina (f. 163r). This, however, is quickly transformed into a service for the early Russian martyrs, Sts. Boris and Gleb (d. 1015). The result is an impressive collection of texts, known in other sources, yet pulled together here as a unit within the space of a single notated source.²⁷ Surely less dramatic at first glance—but also hardly insignificant in the same context—is the contrafactum *КРАСОТОУ ПРѢСВѢТЪЛОУ ДѢТЕЛЪ* for the repose of St. Cyril (A.D. 869), enlightener of the Southwestern Slavs (Feb. 14, f. 121r). In spite of its lack of notation, the entry is welcome testimony to the history of the early Slavic *sticherarion*, which otherwise betrays very few connections to any commemoration of the celebrated apostle and his brother, St. Methodius.²⁸

lar, showing only minor discrepancies that do not seem to represent separate musical versions.

²⁷ Metallov, *Богослужбное пение* . . . , 215.

²⁸ Karastoyanov, *Песнопения* . . . , 186–240. See also D. Obolensky, “The Heritage of Cyril and Methodius in Russia” *DOP* 19 (1965), 47–65, repr. idem, *Byzantium and the Slavs* (Crestwood, N.Y., 1994), 219–42; and A.-E. Tachiaos “The Cult of St. Methodius in the Byzantino-Slavic World,” in *Christianity Among the Slavs: the Heritage of Saints Cyril and Methodius*, OCA 231 (Rome, 1988), 131–42. Added traces of Slavic origin might also be found in the manuscript’s selection of texts for St. George. As noted by Seregina, in addition to the entries on April 23, two items are found in the appendix (f. 204r), and their placement in advance of the Nativity (Dec. 25) may signal connection to a festival for the saint on Nov. 26 as instituted in eleventh-century Kiev; Seregina, *Песнопения* . . . , 105. The hymns, however, are not in the service published by Jagić, who also proposes a Greek antecedent; see *Служебные* . . . , cxxxvi, 461–75, 603–604. Moreover, Seregina does not account for the Dedication of the Church in Lydda, a feast of St. George on Nov. 3. For a rare concordance to the hymn *ИМО ЗВѢЗДА НА НЕБЕИ И НА ЗЕМЛИ* see A. Dostál, H. Rothe, E. Trapp, eds., *Der altrussische Kondakar’ auf der Grundlage des Blagověščenskij Nižegorodskij Kondakar’*, *Faksimile*, BGLS, vol. 8.2 (Giessen, 1976), 260.

Traditions” (Ph.D. diss., Princeton University, 1983), 135–46. See also L. F. Morokhova, “Подобники как музыкальный памятник древнерусского певческого искусства,” in *Источниковедение литературы древней Руси*, D. S. Likhachev, M. D. Kagan, N. V. Ponyrko, et al., eds., (Leningrad, 1980), 181–90. A thought-provoking essay on related questions is offered by I. Shkolnik, “On the Problem of the Evolution of the Byzantine Stichera in the Second Half of the V–VII Centuries: From ‘Echos-Melodies’ to the Idiomela,” in *Cantus Plenus: Papers Read at the 6th Meeting, Eger, Hungary, 1993* (Budapest, 1995), 409–25.

²⁶ In one case, for the Nativity, a hymn’s second reading is without neumes (ff. 90v and 95r), but differences in orthography show that the two texts are unlikely to have been copies of one another. At the same time, the neumatation in multiple readings can be strikingly simi-

The Sticherarion in Early Medieval Russia

The answers to many questions about this usage will emerge from studies of the *sticherarion* in other CS copies transmitting a similar repertory. Starting with the twelfth century, such documents furnish our first glimpse into a practice that had by that time taken root in northern Russia. The development is traced to a dozen or so manuscripts subsequently spanning a period of nearly three hundred years.²⁹ Two of the earliest codices with fixed dates are GIM fond 80370 MS 589 (A.D. 1157?) and RNB fond 728 MS 384 (A.D. 1156–63). A conceivable terminus is offered by RNG fond 583 MS 45 (A.D. 1422) and RGB fond 304 MS 407 (A.D. 1437), just in advance of the rise of Moscow and the musical reforms that flooded the Russian landscape after the final conquest of the Golden Horde in the late fifteenth century.³⁰ Admittedly, the materials are few in comparison with surviving Greek-language documents,³¹ yet existing information already attests to their significance. The *Primary Chronicle*, a central epic from medieval Russia, gives a step-by-step account of events leading up to the des-

tinued alliance between Byzantium and the Slavs, especially once Kiev assumed Mediterranean ties to the key crossroads of Constantinople, Mt. Athos, Jerusalem, and other places.³² Early Slavic liturgical handbooks with musical notation based on Greek usage could have achieved currency at any point in this process going back to the baptism of Rus' under Grand Prince Vladimir in A.D. 988 and, further still, to the Cyrillo-Methodian missions in the ninth century.³³

As far as one can tell, the surviving landmarks indicate an unstable tradition. Alongside innately fluctuating contents, their external tailoring and other features reveal a wide margin of difference, suggesting that many options were available in the creation of each codex. Few, if any, of the manuscripts, for example, seem to match the special blend of size and sheer bulkiness of appearance found in MS BAN 34.7.6. By contrast, a manuscript such as RNB Q.n.I.15, another source with many distinct attributes, seems much less imposing. Its physical measurements are ap-

²⁹ In addition to a handful of minor fragments, *MCat* lists the following items: no. 54, RNB fond 728 MS 384 (12th c.) including photographic plates; no. 99, GIM fond 80370 MS 572 (12th c.); no. 100, GIM fond 80370 MS 589 (12th c.); no. 101, RNB MS Q.n.I.15 (12th c.); no. 103, RGADA fond 381 MS 145 (12th c.); no. 104, RGADA fond 381 MS 152 (12th c.); no. 131, GIM fond 80370 MS 279 (12th c.); and no. 219, RGB MS 74 (13th c.). Velimirovic also adds four later sources; see "The Present Status . . ." no. 41, RGB fond 113 MS 3 (14th c.); no. 43, RNB MS O.I.418 (14th c., paper); no. 46, RGB fond 256 MS 420 (14th–15th cc.); and no. 47, RGB fond 304 MS 439 (14th–15th cc., paper). Further manuscripts include RGB fond 304 MS 407 and RNB fond 583 MS 45 (see n. 30 below). The geographical convergence of surviving early Slavic scribal tradition is summarized in D. S. Likhachev, ed., *Книжные центры Древней Руси* (St. Petersburg, 1991); see the introduction by R. P. Dmitrieva, 3–16.

³⁰ See Metallov, *Русская симиография* . . . , plates lxxvi and lxxvii; and O. V. Tvorogov and V. M. Zagrebin, *Рукописные книги собрания М. П. Погодина* (Leningrad, 1988), 47–48.

³¹ A cautious estimate indicates that as many as 650 Byzantine *sticheraria*, copied before A.D. 1500 are still extant. See Strunk, "The Chants of the Byzantine-Greek Liturgy," *EMBW*, 303.

³² See D. S. Likhachev and B. A. Romanova, eds., *Повесть временных лет* (Moscow-Leningrad, 1950), I, 22ff., and II, 256–60; and S. Cross and O. Sherbowitz-Wetzor, transl. and eds., *The Russian Primary Chronicle, Laurentian Text* (Cambridge, Mass., 1953), 62–63. D. Tschizewskij, ed., *Die Nestor-Chronik*, SlavStu 6 (Wiesbaden, 1969) reprints the Russian edition of 1897; see p. 26.

³³ K. Levy, "The Slavic Reception of Byzantine Chant," in *Christianity and the Arts in Russia*, W. Brumfield and M. Velimirovic, eds. (Cambridge, England, 1991), 46–51; M. Velimirovic, *Byzantine Elements* . . . , 49; and R. Palikarova Verdeil, *La musique byzantine chez les Bulgares et les Russes (du IXe au XIVe siècle)*, MMB, Subsidia 3 (Copenhagen, 1953).

³⁴ This is the manuscript Metallov would date as the earliest—probably in the first half of the twelfth century—and with a regional content furthest away from the Novgorodian nexus, perhaps gravitating toward Kiev. Along these lines, he cites the usage of *глаголь таже* for the Greek *βαρὺς* in the case of *Ἐνέκυψας εἰς τὰ βάθη/Приникаѣ юенъ въ глубины* (Nov. 6). An image of what appears to be a cantor's hand alongside the texts of St. Demetrius (Oct. 26) depicts the Byzantine *cheironomia*. See Metallov, *Богослужбное пение* . . . , 204–7, and plates xi and xii; and idem, *Русская симиография* . . . , plates vii and viii. A photograph of this drawing is subsequently reproduced in the book by N. Uspensky, *Древнерусское певческое искусство* (Moscow, 1971), plate xvi.

proximately 19.5 x 16.5 cm.³⁴ Even smaller copies include RGB fond 113 MS 3 (19 x 12.5) and RNB MS O.I.418 (18 x 12 cm), the latter one, in particular, being a real miniature—complex, fragile-looking, and with faded red and black/brown ink sometimes barely visible to the naked eye. As already observed with regard to MS BAN 34.7.6, none of these manuscripts seems predisposed to surface embellishment, and occasional flourishes, here and there, provide only a modest distraction in the midst of more important material. At the same time, there is a notable variety of scribal hands. Within limits, the plates reproduced in Metallov's *Русская симиография* are a useful reference sufficiently reliable for an overall impression.³⁵

An engaging view of this tradition has already been offered by specialists who have attempted to explain some of the evidence in light of more centrally situated practice. At least a partial assessment is made against the background of well-known developments in Greek sources indicating a decisive turning point "about 1050," when church musicians of the Middle Byzantine period adjusted their usage to conform with the so-called Standard Abridged *Sticherarion*.³⁶ Indeed, as scholarly research already shows, there are ample features in common that relate the Byzantine and early Slavic materials, and in the case of the *sticherarion*, we will be sure to find many more examples, if only because both traditions are

rooted in a church calendar that was widespread throughout the Christian East by the turn of the first millennium.³⁷ Still, this will not conceal the existence of many distinctions related to the actual hymn repertory. On at least two points the entire group of early Slavic sources steers a course at a clear distance from what is generally expected in Byzantine usage. On the one hand, some hymns virtually standard in Greek manuscripts are absent, and seven occasions furnish no entries at all—Sept. 27/St. Callistratus, Oct 25/Holy Notaries, Oct. 26/the Earthquake, Nov. 28/St. Stephen the New, Jan. 19/St. Macarius of Egypt, Feb. 9/St. Nicephorus, and May 7/Apparition of the Cross. On the other hand, there is a superabundance of the "apocryphal" hymns that disappear from Byzantine use after about the mid-eleventh century.³⁸ Behavior of this kind is deemed to be of unusual interest and in close rapport with the oldest stratum of surviving Greek documentation, even as the Slavic scribes seem to bypass some of the very practical developments of the mature *sticherarion*, such as its unification into a single codex with selections covering not only the *Menaion* but all of the constituent cycles of the liturgical year, including the

³⁷ See the discussions by R. Taft, "Mount Athos: A Late Chapter in the History of the Byzantine Rite" *DOP* 42 (1988), 179–94; M. Arranz, "Les grandes étapes de la liturgie byzantine: Palestine-Byzance-Russie," *Liturgie de l'église particulière et liturgie de l'église universelle*, BiblEphL 7 (Rome, 1976), 43–72; idem, *Le Typicon du Monastère du Saint-Sauveur à Messine*, OCA 185 (Rome, 1969), 12–185; J. Mateos, *Le Typicon de la Grande Église*, I, "Le Cycle des Douze Mois" OCA 165 (Rome, 1962). See also Delehay, *Synaxarium* . . . ; similarly instructive is the lengthy Office rule from the Constantinopolitan monastery of the Theotokos τῆς Ἐνεργείτιδος. See A. Dmitrievskii, *Описание литургических рукописей хранящихся в библиотеках православного востока*, I (Kiev, 1895), 256–499.

³⁸ O. Strunk, "The Notation . . .," 98. Concerning the designation ἀπόκρυφον and related concepts see idem, *Specimina* . . . , 20; and C. Floros, *Universale Neumenkunde*, I (Kassel, 1970), 75ff. See also E. Follieri and O. Strunk, eds., *Triodion Athous*, MMB 9 (Copenhagen, 1975), pars suppl., 28–34; G. Wolfram, ed., *Sticherarium Antiquum Vindobonense*, MMB 10 (Vienna, 1987), pars suppl., 151–54; and S. Kotzabassi, "Das Berliner Sticherarion, Der Codex Berol. graec. fol. 49," *Ποικίλα Βυζαντινά* 12, Varia 4 (Bonn, 1993), 11–174.

³⁵ Op. cit. The publication contains a broad sampling of black and white lithography from the majority of Slavic sources through the fifteenth century and later, including principal manuscripts of the *hirmologion*, the *kondakarion*, and other types. The plates, however, are inconsistent in respect to the actual size of the documents and reflect random reduction or enlargement.

³⁶ O. Strunk, "The Notation of the Chartres Fragment," *EMBW*, 107; idem, *Specimina Notationum Antiquiorum*, MMB 7 (Copenhagen, 1966), pars suppl., ix–xiii, 1–16ff; idem, "The Chants of the Byzantine-Greek Liturgy," *EMBW*, 297–330. For a summary of the "standard abridged" contents see L. Perria and J. Raasted, eds., *Sticherarium Ambrosianum*, MMB 11 (Copenhagen, 1992), pars suppl., 8–9. The above works also summarize related developments in the Byzantine musical notation.

Triodion, *Pentekostarion*, and *Oktoechos*. Although familiar to us in the majority of Greek sources, the latter format is unknown in Palaeoslavonic usage.

The present manuscript came to my attention nearly a decade and a half ago in connection with a general survey of the materials in Russian archives. Early Slavic chant is still in many ways a wide-open field of research challenged by the existence of many documents awaiting investigation. In MS BAN 34.7.6, however, I had clearly found a landmark that would serve well-defined purposes. At the time, a specialized focus on the Byzantine-Greek *sticherarion* was already solidly in place. Leading publications, starting with the MMB's own inaugural volume produced by Høeg, Tillyard, and Wellesz in 1935 (MS Vienna theol. gr. 181), had broken significant ground, launching the study of Byzantine music through many of the sources chosen to represent this collection. Among the main achievements were those of Oliver Strunk in his *Essays on Music in the Byzantine World*, as edited by Kenneth Levy (New York, 1977), and also in *Specimina Notationum Antiquiorum* and *Triodion Athoum*, the latter comprising an edition of MS 1488 from Vatopedi on Mt. Athos.³⁹ Meanwhile, despite appreciable progress in some areas, the study of early Slavic chant lagged far behind, suggesting the need for new information, all of it in the libraries of Moscow and what was formerly Leningrad. From the start, therefore, my project was based on a self-evident rationale that, in the case of the *sticherarion*, extended especially to the *Menaion*—or the hymns that would complete the picture already partially unveiled in Roman Jakobson's edition of the Chilandari fragment, MS 307.⁴⁰ A proposal to issue MS BAN 34.7.6 was submitted to the MMB in 1996 and approved later that year

at a meeting of the editorial board during the Twenty-Ninth International Congress of Byzantine Studies in Copenhagen. With its attractive-looking contents, the manuscript was unquestionably an ideal candidate, readily legible with few exceptions, and quite suited for high-quality photographic reproduction.

As a permanent reference tool on the scholar's bookshelf, the present volume will furnish ample occasions for close evaluation of a large and varied hymn repertory, a good part of which will be compared to Byzantine counterparts. MS BAN 34.7.6 is not unique in this regard, and alternatives could have been found in some of the other landmarks that come close to, or even exceed, its number of hymns, such as the three exemplars from Moscow—RGB fond 113 MS 3, RGB fond 256 MS 420, and RGB fond 304 MS 439. However, all of these options were at a notable disadvantage in some other respect, including an occasional state of disrepair, extensive illegible or missing folios, and a late date in the fourteenth or fifteenth century.⁴¹ Our manuscript will be found to be instructive in numerous respects. A preliminary study of the apocrypha, for example, already shows the beginnings of a meaningful alignment, focusing attention on several points of possible interest to future research. First, the agreement with Greek sources varies to a great degree. Some parallels will be found with MSS Mt. Sinai 1214, 1217, and 1218, Vienna MS 136, Berlin MS 49, and St. Petersburg MS 789; much more solid links are traced to Mt. Athos MS Lavra γ. 74, Mt. Sinai MS 1219, Jerusalem MS Saba 361, Ochrid MS 53, Paris MS 265, and Jerusalem MS Photiou 30. Second, the most consistent points of contact take place on Nov. 4 (St. Ioannicius), Nov. 11 (St. Theodore Studite), April 30 (Apostle James Zebedes), May 1

³⁹ See the MMB series list at the end of this volume.

⁴⁰ R. Jakobson, ed., *Fragmenta Chiliandarica Palaeoslavica*, MMB 5a (Copenhagen, 1957). The *sticherarion* in this edition is incomplete and transmits only a portion of the contents for Great Lent, Holy Week, Eastertide, and Pentecost. See my article "A New Folio for MS Chilandari 307 and Some Observations on the Contents of the

Slavic Lenten *Sticherarion* and *Pentekostarion*" in the collection of essays for Kenneth Levy edited by Peter Jeffery, *The Study of Medieval Chant: Paths and Bridges, East and West* (Rochester, N.Y. and Woodbridge, England, forthcoming).

⁴¹ See n. 29 above

(Prophet Jeremiah), Aug. 9 (Apostle Matthias), and Aug. 18 (Sts. Florus and Laurus), and *prosomoia* are only a rare occurrence within a set of connections incorporating mostly chants of the idiomatic type.⁴² Finally, an unusually strong connection to Mt. Sinai MS 1216 quite possibly opens a window on the question of geographical pertinence. As we know, the latter is a document cited not only for its unique scribal illumination but also for its lingering Constantinopolitan association.⁴³

Some literature has already hinted at the complex nature of such evidence demonstrating that the majority of extant early Slavic sources are linked to a particular threshold in Russian history. Thus, MS BAN 34.7.6 is at pains to accommodate the veneration of Sts. Boris and Gleb (163r–168v). But as a document of the early Slavic North it serves also to remind us that the religious services on this occasion were instituted in Kiev, probably during the rule of Grand Prince Iaroslav the Wise (A.D. 1036–54), an illustrious patron of the sacred arts and letters and a known advocate of the new martyrs' cult.⁴⁴ The path of literate transmission in medieval Russia would have also passed checkpoints on other counts. In an essay published more than three decades ago, Strunk first detected elements of an

imaginable musical reform. He states that sometime in the first half of the eleventh century the early Slavic notation "was modified in certain respects" and these modifications "were again of Byzantine origin."⁴⁵ As affirmed by Momina, similar residuals from approximately the same period or slightly later indicate a seminal correction of liturgical books (*правка книг*) involving new archetypes with musical notation.⁴⁶

In view of this, future studies may take up again the idea of a comprehensive concordance to the early Slavic *sticherarion*, furnishing a bird's-eye view of its contents across the complete span of existing materials.⁴⁷ This kind of project would doubtless serve key purposes. The hymn repertory in these sources offers important historical clues to a tradition with unquestionable links to a distant past. As mentioned, the extant manuscripts exhibit a great diversity. Yet there is also a unity signaled by a relatively narrow set of selections—approximately four hundred items—embedded within these sources, regardless of their

musical analyses is offered in the report by M. Velimirovic, "The Influence of the Byzantine Chant on the Music of the Slavic Countries," in *Proceedings of the 13th International Congress of Byzantine Studies, Oxford, 5–10 September 1966*, J. M. Hussey, D. Obolensky, and S. Runciman, eds. (London, New York, Oxford, 1967), 119–147. For related background see J. Meyendorff, *Byzantium and the Rise of Russia*, (Crestwood, N.Y., 1989), 17–18, esp. nn. 22 and 23; A. Poppe, "La naissance du culte de Boris et Gleb," *Cahiers de Civilisation Médiévale, X–XII siècles*, 24 (1981), 29–53; and idem, *The Rise of Christian Russia* (London, 1982), reprint nos. 5, 6, and others.

⁴⁵ Strunk, "Two Chilandari Choir Books," *EMBW*, 222.

⁴⁶ M. A. Momina, "Проблема правки славянских богослужбных гимнографических книг на Руси в 11 в.," *ТОДРЛ* 45 (St. Petersburg, 1992), 200–19. The latent problem of a textual amalgam in the early Slavic sources also appears to have been noticed by Strunk. See "Two Chilandari . . .," 222. A related allusion may be found in the summary remarks in Strunk's *Specimina* . . . , 27. All the same, much more needs to transpire for a complete picture to take shape. The philologist's contention relies not only on comparison to Greek sources, but also on the existence of contrasting textual recensions in South Slavic sources without notation.

⁴⁷ See Jakobson, *Fragmenta* . . . , where a broad plan of action along these lines is mentioned in the editorial note by Carsten Høeg.

⁴² Many valuable details concerning the early Slavic apocryphal *sticherarion* have been noted by D. Stefanovic, "The Tradition . . .," II, 1–65.

⁴³ See L. Perria and J. Raasted, *Sticherarium* . . . , pars suppl., 8n. 35. The reasoning behind this suggestion is extended elsewhere in Raasted's unpublished notes kindly forwarded to me by Christian Troelsgård. For a review of Mt. Sinai MS 1216 in light of art history see K. Weitzmann, *Byzantine Book Illumination and Ivories* (London, 1980), 102; idem, *Illustrated Manuscripts at St. Catherine's Monastery on Mt. Sinai* (Collegeville, Minnesota, 1973), 25; and P. Milović, *Менолог* (Belgrade, 1973), 111 and 204ff. See also O. Strunk, "St. Gregory Nazianzus and the Proper Hymns for Easter," *EMBW*, 55–67 (plate 2a); and A. W. Carr, *Byzantine Illumination 1150–1250: The Study of a Provincial Tradition* (Chicago, 1987), 77n. 68. See also note 48 below.

⁴⁴ The study of medieval Russian hymnography offers useful insights into the development of early Slavic chant. For more details see Seregina, *Песнопения* . . . , 11–31, 55–153ff. A masterful introduction to the subject with

size, date, or any other possible distinctions.⁴⁸ A reliable summary of this information will represent a major step forward in our research. We will discover a group of documents well within the orbit of a distinct practice that comes with its own stamp of approval in at least one known source. In MS GIM 589, which is among the least effusive of all the CS copies, the *sticherarion* is transmitted in conjunction with the scribe's opening reference—*по оутакѡу стѡ аѡѡдѡ стѡу дѡнскѡу* / “in accordance with the *ordo* (*typikon*) of St. Theodore Studite.”⁴⁹

⁴⁸ Interestingly enough, the early Slavic *sticherarion* seems to rely on a group of texts that, as a whole, reflects no direct correlation to anything that may be construed as a mainstream usage surviving in Byzantine sources. A regular part of its core collection, therefore, will be selections such as *Ω прѣславное чѡдо источникѡ жизни въ гробѣ* (MS BAN 34.7.6, f. 183r). In Greek tradition, this hymn, in the first mode for the Dormition (*Ω τοῦ παραδόξου θαύματος! ἡ πηγὴ τῆς ζωῆς* / Aug. 15), is found only in the two Chartres sources, Mt. Athos MS Lavra γ. 74 and Mt. Sinai MS 1219. As noted by Strunk, it comprises a model chant that is generally absent in the Greek *sticherarion*, “not as a thing no longer in use, but as a thing too familiar to require further copying.” See “The Notation . . .,” 99ff. An identical situation arises in connection with the Translation of the “Holy Mandylion” on August 16—a religious celebration known in Byzantium’s capital as far back as A.D. 944. Virtually the entire group of early Slavic sources transmits selections for this occasion of which Byzantine counterparts are known only in such exceptional documents as Mt. Sinai MS 1216 and a few others. On the relationship of this feast to the dating and chronology of Byzantine sources see O. Strunk, “The Notation . . .,” 105; and idem, *Specimina* . . . , 9–11.

⁴⁹ This detail has already been observed by Metallov, *Богослужбное пение* . . . , 202; among other publications see A. V. Gorskii and K. I. Nevostruyev, *Описание славянских рукописей Московской Синодальной Библиотеки*, III, part 2 (Moscow, 1917), 314, no. 517. On the Studite *typikon* first introduced to the Kievian Monastery of the Caves from Constantinople in A.D. 1051 see Taft, “Mt. Athos . . .,” 184; and A. Pentkovsky, *Древнерусская версия типикона Патриарха Алексея Студита ГИМ, Син. 330 (Из истории литургической традиции Русской Церкви в 11–14 вв.) / Excerpta ex Dissertatione ad Doctoratum* (Rome, 1996).

⁵⁰ Op. cit., Jakobson, *Fragmenta* . . .

The Notation

Finally, in fulfillment of its primary purpose, the present edition will provide the stimulus for a new discussion of the early Slavic notation, a subject that will take us well beyond the limits of the current state of historical knowledge. The photographs in this volume reveal a scribal usage much like the one already published in the Chilandari fragments. A vital projection of the liturgical *melos* is comprised of neumes, many of them representative not only of the *sticherarion* but also the *hirmologion*.⁵⁰ Starting with Velimirovic’s pathbreaking monograph *Byzantine Elements in Early Slavic Chant*, musicologists have learned to pay close attention to this information, which yields powerful evidence in favor of a relationship to an original Byzantine-Greek practice.⁵¹ In making available a large body of stylistically kindred examples, *Sticherarium Palaeoslavicum Petropolitanum* will contribute a wealth of data that will be of increasing interest to scholars in the future. Studies have already shown that due to a close intermingling with the verbal dimension of the hymn prosody the body of syllabic/neumatic melodies is the key to our research. At bottom, it comprises the most direct historical proof of early Slavic involvement with Byzantine liturgical melody, something that can be demonstrated in remarkable detail in many manifestations across linguistic boundaries. The operative premises of early Slavic chant are vastly more difficult to grasp, for example, in the *kondakarion*, comprising a rather different collection well known for its mazelike notation of a florid—or melismatic—repertory.

Syllable by syllable, the musical fabric is unraveled in terms of a sequence of neumes in direct proportion to the underlying hymn text. On the average, the approach is relatively

⁵¹ Op. cit. As noted by Velimirovic, irrefutable parallels between the Greek and Slavic chant were first demonstrated by Anton Preobrazhenskii (1870–1929); see Velimirovic, *Byzantine Elements* . . . , 29. For further details on the Russian polemic see my article “Sources . . .,” 96.

straightforward. The notation suggests a regular, somewhat stylized, rhythmically pulsating melodic flow with only occasional leeway for improvised elaboration or heady vocal display. Scattered throughout the manuscript are the visually repetitive interludes of the *stopitsa*, which are at best ambiguous in their diastematic significance. Research has demonstrated that together with the *teleia*, the small crosslike punctuation at the end of each hymn, this modest-looking musical sign probably represents an archaic vestige. The experienced eye will immediately associate its application with the Byzantine *ison* at an incipient stage in the so-called Coislin neumes, even if some facets of its behavior are clearly unstable and betray irregular, syncretic influences.⁵² On the whole, the musical provisions in MS BAN 34.7.6 reflect another dimension of the early Slavic tradition all too clearly removed from prominent developments in Greek sources of the same period. The scribe is apparently free to transmit elements of an outmoded notation, thereby helping to perpetuate a practice that survives in the CS chant books as late as the fifteenth century.

A rough tally shows that MS BAN 34.7.6 supplies the notation for nearly six hundred individual selections, each one a crowning achievement of the scribe's extended matrix aimed at assisting the singer with his musical performance. One can expect that we will eventually find ourselves in a better position to transcribe this music, or at least to discover more of the meaning behind each of its finely wrought graphic/gestural components. In addition to further efforts with counterpart transcription using Byzantine sources, this will likely entail retrospective methodologies applying readings of later CS manuscripts with heightened neumes from after the fifteenth century to these earlier ones. In the process, MS BAN 34.7.6 will offer a useful laboratory of references, drawing our attention to a much broader

base of data than has been available for such purposes in the past. Of course, one of the main concerns will be a comprehensive catalogue of the early Slavic neumes.⁵³ The present source, it turns out, will considerably expand our awareness of the available neumatic palette. In rediscovering the radical dots, hooks, and strokes, there will be found countless other configurations altogether absent from the Chilandari fragments, two sources that now ought to be reviewed from the standpoint of their musical expressivity and resourcefulness.⁵⁴ Of critical importance will be a more thorough grasp of the formulaic and syntactic procedures at the heart of the chant's vocabulary. Suitable classification of this material will increasingly provide a means of promoting *translingual commonality* as the basic premise of Eastern chant and its historical tradition brilliantly documented as far back as this early period of Byzantino-Slavic musical contacts.⁵⁵

⁵³ The problem of a catalogue of the early Slavic notation was introduced by S. V. Smolenskii (1848–1909), who published a list of 102 neumes from GIM fond 80370 MS 28 of the Voskresensky Monastery Collection. See S. Smolenskii, *Краткое описание древняго (12–13 века) знаменнаго ирмолога* (Kazan, 1887), 15–16. Subsequent information was provided by E. Koschmieder, *Die ältesten Novgoroder Hirmologien-Fragmente*, II (Munich, 1955), 66–69; C. Hannick, "Aux origines de la version slave de l'hirmologion," *Fundamental Problems of Early Slavic Music and Poetry*, MMB, Subsidia 6 (Copenhagen, 1978), 5–120; and idem, "Развитие знаменной нотации в русском ирмологии до 17-го века," in *Музыкальная культура средневековья—проблемы древнерусской и армянской музыкальной письменности и культуры*, T. F. Vladyshevskaja, ed. (Moscow, 1990), 141–49.

⁵⁴ The results of my initial effort to extend the problem beyond the boundaries of the *hirmologion* were delivered at the symposium on Palaeobyzantine notations held at the castle in Hernen, Netherlands (October 11–13, 1996). See N. Schidlovsky, "Medieval Russian Neumatation: A Preliminary Study in the *Deuteros* (ἡχος / гласъ ѿ)", *Palaeobyzantine Notations II*, ed. Christian Troelsgård in collaboration with Gerda Wolfram (Hernen, 1999), 71–79.

⁵⁵ See the remarks by O. Strunk in the preface to *EMBW*, xx; idem, "Melody Construction in Byzantine Chant," *EMBW*, 198; and idem, "Byzantine Music in the Light of Recent Research and Publication," *EMBW*, 254.

⁵² Strunk discerns a mid-tenth-century origin for the early Slavic *teleia*. See "Two Chilandari . . .," *EMBW*, 223; and idem, *Specimina* . . . , 13.

Within the confines of an integral document, all of this will almost certainly contribute to an assessment of the *sticherarion* as a collection with challenging stylistic parameters. The inclusion of *prosomoia* is one phenomenon in need of further study along these lines. The relationship of these chants to the *idiomela* is a question that is conceivably wide open to interpretation. But, as we now see, there is also evidence of the scribe's inclination toward other material residing more on the outer fringes of syllabic/neumatic complexity. An overt symptom of this is the great number of neumatic clusters that enter the individual profiles of the eight church modes. Other indications may be sought in the multiple readings of the same hymns that may vacillate between more or less complex musical variants. As surely as any-

thing can, these instances show the scribe's effort to grapple with, to make precise, and, ultimately, to fix in notation a modicum of melodic substance that was otherwise prone to ambiguity in live interpretation. Within this context, the ubiquitous *thematismos* represents a stenographic equivalent for special chant modules whose performance was probably left to the discretion of singers as part of their memory-retained, aurally transmitted—but optional—musical thesaurus.⁵⁶ In conclusion we might also take note of the scribe's unusual manoeuvre in ΠΛΟΤΥΚΟΥ ΒΟΓΑΤΑΙΑ ΓΕΛΑΤΑ for Sts. Boris and Gleb (July 24/ff. 167r—168r). This hymn has already been singled out for its momentary borrowing from *kontakarion* notation.⁵⁷

⁵⁶ Cf. J. Raasted, "Theta Notation and Some Related Notational Types," in *Palaeobyzantine Notations: A Reconsideration of the Source Material*, J. Raasted and C. Troelsgård, eds., (Hernen, 1995), 57–62.

⁵⁷ This detail, which is briefly mentioned by Vostokov, Sreznevskii, and others, is examined at greater length by Metallov, *Богослужбное пение . . .*, 230–31.

EDITOR'S NOTES

The Analytical Table comprises a consecutive listing of the manuscript's contents with all the rubrics in the main scribe's hand.

Hymn incipits in CS are preceded by the modal signature unless this information is missing or unclear, in which case the reader will find [r̃ -] or [r̃ ?]. Annotations by a secondary hand are given in the footnotes. Parentheses () indicate abbreviated material. Brackets [] with enclosed text indicate the probable reading of difficult or obscure passages. An asterisk in parentheses (*) signals a text with partial or absent notation. The presence of contrafacta is noted only to the extent that the rubrics acknowledge a musical relationship with the standard abbreviation πδ̃ (i.e., ΠΟΔΟΒΕΝ̃Α).

Identification of counterpart Byzantine hymns was accomplished with the help of original manuscripts, printed church service books, and other publications cited in Follieri's *Initia*. A complete list is found on page 59, excluding incipits for the *automela* that are not part of the manuscript's contents. Unless otherwise indicated, the complete texts can be found either in the six-volume *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ* (Rome, 1888–1901) or in prior sources of the MMB's *série principale*. Entries that have not been found in their Greek originals are listed on page 86.

ANALYTICAL TABLE

September

Church New Year (Indiction), St. Symeon Stylite, the Forty Women Martyrs

- 1r 1 Ἐτηχῆραрь. Γ(ο)ε(ποδ)η βα(αγο)ε(λο)βη ο(τῆ)ψε.
Ἐτη(χη)ραрь починаемъ εъ б(ο)г(ο)мъ.
М(ѣ)ε(α)ца εпта(ερα) вѣ д(ь)нъ
ετηχ(ηры) новоуоуму лѣт(ου) η ε(βα)т(α)го
ε(у)ме(ω)на • [γλ ?] • Нагта вѣх(о)дъ лѣт(оу)
(~ Ἐπέστη ἡ εἰσοδος τοῦ ἐνιαυτοῦ)
1v γλ α • Χρηте б(о)же нашъ иже премоудроетнио
(~ Χριστέ ὁ θεὸς ἡμῶν ὁ ἐν σοφίᾳ)
γλ α • На т(а) оупъвающе вѣзлагиемъ
γλ б • Дневънъ иеи б(о)же η дневъна дѣла твоа
η поутниε твоа (~ Θαυμαστὸς εἶ, ὁ θεός,
καὶ θαυμαστὰ τὰ ἔργα σου, καὶ αἱ ὁδοὶ
σου)
2r γλ γ • Превѣчъноиε слово отъче вѣ образѣ
(~ Προαιώνιε λόγε τοῦ πατρός, ὁ ἐν
μορφῇ) • γλ д • Цѣсарьствниε твоε χρηте
б(о)же цѣсарьствниε вѣсѣхъ вѣкъ η
владычествниε твоε вѣ вѣкомъ родѣ η
родѣ вѣс(а) во (~ Ἡ βασιλεία σου,
χριστέ ... γενεᾶ· πάντα γάρ)
2v γλ η • Иже неиждреченъноу моудроетнио
εзставниын (~ Ὁ ἀρρήτῳ σοφίᾳ συστη-
σάμενος) • γλ б • Паматъ твоа вѣ вѣкы
(~ Τὸ μνημόσυνόν σου εἰς τὸν αἰῶνα)
γλ б • Моциη твоихъ рака прехвалъне отъче
(~ Ἡ τῶν λειψάνων σου θήκη,
панεύφημε πάτερ)
3r γλ б • Отъ корене благааго благын (~ Ἐκ
ρίζης ἀγαθῆς ἀγαθός) • γλ б • Г(а)да εтраетнио
твоюю г(о)споди (~ Ὅτε τῷ πάθει σου,
κύριε)¹
3v² γλ ε • Преподобъне отъче довроу оεбрѣте
лѣствницю (~ Ὅσιε πάτερ, καλὴν ἐφεῦρες
κλίμακα) • γλ ε • Преподобъне отъче аще бы
ετ(а)поу вѣщиати (~ Ὅσιε πάτερ, εἰ ἦν τὸν
στύλον φθέγξασθαι)

4r

γλ ε • Преподобъне отъче еилюо доуха
(~ Ὅσιε πάτερ, δυνάμει θείου
πνεύματος) • γλ ε • Божьствънаа благадѣтъ
пожелѣнаа иεтъ (~ Θεία χάρις ἀπώρητο)

St. Mamas

- 2 М(ѣ)ε(α)ца т(ο)го вѣ б • ε(βα)таг(ο)
м(οу)ч(ε)н(η)ка мамон(а) • γλ б • Новын гадъ
мако маглъчънын (~ Νέον φυτόν, καθάπερ
ἐλαίας)

4v

γλ д • Прнѣтъε εъглаеъно вѣрьниη паматъ
(~ Δεῦτε συμφώνως, οἱ πιστοὶ, μνήμην)

St. Anthimus

- 3 М(ѣ)ε(α)ца т(ο)го вѣ γ
ε(βα)щ(ε)ном(οу)ч(ε)н(η)ка аηаηма
γλ д • Никомидьεкааго вελнкааго града
(~ Τῇ νικομηδέων μεγαλοπόλει)
5r γλ ε • Св(а)щеникъ законънъ даже η до коньца
(~ Ἱερεὺς ἐννομώτατος μέχρι τέλους)

St. Babylon

5v

- 4 М(ѣ)ε(α)ца т(ο)го вѣ д • ε(βα)т(α)го вавълы
γλ ε • Соудниоу моучиельскоу прѣетом
(~ Βήματι τυράννου παρεστηκώς)

Prophet Zacharias

- 5 М(ѣ)ε(α)ца т(ο)го вѣ ε • ε(βα)т(α)го
пр(ο)р(ο)ка захариа • γλ б • Жьртвы
приннос(а) по законуу
6r γλ η • Св(а)тн(е)льства законъна оεзаченъ
(~ Ἱεροσύνης νομικῆς ἐνδεδυμένος)

Archangel Michael³

- 6 М(ѣ)ε(α)ца т(ο)го вѣ ε • архн(е)тратн(а)
мн(а)ла • εт(η)ч(η)ры номεра вѣ η д(ь)нъ

¹ For the Forty Women Martyrs

² Marginal hand: на г(ο)сподиη вѣзв(а)хъ, i.e., with psalm 140 at Vespers

³ Cf. f. 45v.

Forefeast of the Nativity of the Theotokos

- 7 *6v* *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • прѣдъпраздньство
рождьства с(вѧ)тым б(о)городн(и)ца • с(т)их(и)ры
гλ ̑ • вѣсечьстѣноіе тѣоіе рождьство прѣсвѣтѧ
(~ Τὴν πάνσεπτόν σου γέννησιν, παναγία)⁴
гλ ̑ • ѿнгеловомъ проррцѧннемъ
(~ Δι' ἀγγέλου προρρήσεως)*

Nativity of the Theotokos

- 8 *7r* *М(ѣ)с(ѧ)ца т(о)го вѣ ѿ • рождьство
с(вѧ)тым б(о)городн(и)цы [на] г(о)спод(и)
вѣзвѧхъ • с(т)их(и)ры • гλ ̑ • поють по
дѣвонци • дѣньсѣ нже на разоумьныхъ
пре[с]толѣхъ (~ Σήμερον ὁ τοῖς νοεροῖς
θρόνοις)
гλ ̑ • Снн дѣнь господнь (~ Αὕτη ἡ ἡμέρα
κυρίου) • гλ ̑ • ѿше божьемъ велѣннемъ
(~ Εἰ καὶ θεῖω βουλῇματι)
гλ ̑ • дѣньсѣ неплодѧмъ врата
(~ Σήμερον στείρωτικάι πύλαι)
гλ ̑ • дѣньсѣ прекратѣнымъ радостн началѣ
• дѣньсѣ (~ Σήμερον τῆς παγκοσμίου
χαρᾶς τὰ προοίμια· σήμερον)
гλ ̑ • дѣньсѣ неплоды анна ражають
(~ Σήμερον ἡ στείρα ἄννα τίκτει)
гλ ̑ • Началѣ нашѣмоу сѣпаценнѣю люднѣ
дѣньсѣ бысть (~ Ἡ ἀπαρχὴ τῆς ἡμῶν
σωτηρίας, λαοί, σήμερον γέγονεν)
гλ ̑ • Прндѣте любодѣ[в]с[т]вннн вѣсн н
чнст[о]тѣ рач[н]телѣ пр[ндѣте] (~ Δεῦτε,
φιλοπάρθενοι πάντες καὶ τῆς ἀγνεΐας
ἐρασταί· δεῦτε) • [гλ ?] • [Что шогмъ]
празднѣноуцннхъ (~ Τίς ὁ ἦχος τῶν
ἐορταζόντων)
гλ ̑ • Прѣдъповелѣнамъ вѣсѣхъ цегарнца
(~ Ἡ προορισθεῖσα παντάνασσα)
гλ ̑ (?) • вѣсѣм[н]рьнамъ радостѣ
(~ Ἡ παγκόσμιος χαρά)
гλ ̑ • Неплоды бѣсѧдѧмъ анна дѣньсѣ
роукама (~ Στεῖρα ἄγονος ἡ ἄννα
σήμερον χειράς)
гλ ̑ • вѣ нарочнтн дѣнь прѣдъдѣствѣ
нашегѣ вѣс[т]роуѣмъ (~ Ἐν εὐσῆμῳ ἡμέρᾳ
ἐορτῆς ἡμῶν σαλπίσσωμεν) • гλ ѿ • П[рндѣте]*

⁴ Cf. f. 186v.

вѣсн вѣрьннн кѣ дѣвнцн (~ Δεῦτε, ἅπαντες
πιστοί, πρὸς τὴν παρθένον)
[гλ -] • (*) • Да радѣютьсѧ тѣварѣ вѣсѧ вѣ
рождьство пренепорочнымъ
гλ ̑ • (*) Прндѣте танно вѣсѣ новын
нздранѣ да вндѧмъ

Sts. Joachim and Anna

- 11v 9 *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • сѣборъ
правдѣннкома акнма н аннѣ • гλ ̑
• блаженѧмъ вѣрста вы бо вѣсѣхъ
(~ Ὡ μακαρία дуάς, ὑμεῖς πάντων)*

*Sts. Menodora, Metrodora, and
Nymphodora*

- 12r 10 *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • с(вѧ)т(ы)хъ
м(оу)ч(е)н(и)цѣ мннѣодоры мнтрѣодоры
ннѣодоры*

St. Theodora

- 11 *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • с(вѧ)тѧмъ ѡеѡдѣоры*

Dedication of the Church, St. Autonomus

- 12 *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • ѡбновленнѣ
ц(ѣ)рквн н с(вѧ)т(а)го аутонома
[гλ ?] • ѡбновленнѧ да почыстѧтѣсѧ вѣтѣхын
законъ (~ Ἐγκαίνια τιμᾶσθαι παλαιὸς
νόμος)*

St. Cornelius

- 13 *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • с(вѧ)т(а)го
м(оу)ч(е)н(и)ка корннлнѧ*

Exaltation of the Cross

- 12v 14 *М(ѣ)с(ѧ)ца т(о)го вѣ ̑ • вѣздвнженнѣ
ч(ѣ)стѣнаго крѣста • гλ ̑ • Ты мн покровѣ
крѣпзкѣ ксн (~ Σύ μου σκέπη κραταιά)
гλ ̑ • Прндѣте вѣсн мзыцн (~ Δεῦτε
ἅπαντα τὰ ἔθνη)
гλ ̑ • Хрнсте бѣже нашѣ нже вѣольноѣ
(~ Χριστέ ὁ θεὸς ἡμῶν, ὁ τὴν ἐκούσιον)
гλ ̑ • Чѣстѣнаго крѣста хрнсте (~ Τοῦ
τιμίου σταυροῦ, χριστέ)*

- 13v γλ δ • СѢЗКОУПНМЪ ДНЬСѢ ПѢНЬНОЕ
(~ Κροτήσωμεν σήμερον ἄσματικὴν)
- 14r γλ ε • Четвероконьчны мнрѣ
(~ Ὁ τετραπέρατος κόσμος)
- 14v γλ ε • ДНЬСѢ ДРѢВО МВНІА (~ Σήμερον
ξύλον ἐφανερώθη) • γλ ε • Хры҃те хры҃стовѣ
хры҃стианомѣ (~ Σταυρὲ τοῦ χριστοῦ,
христиανῶν) • γλ ε • Не боуди ми
похвалятиѣ тѣкѣмо ѡ тѣбѣ крѣте (~ Μὴ
γένοιτό μοι καυχᾶσθαι εἰ μὴ ἐν τῷ
σταυρῷ / *Initia*, ii, 416) • γλ η • Глаго
пророка твоего мѡυ҃сеа (~ Ἡ φωνὴ τοῦ
προφήτου σου μωϋσέως)
- 15r γλ η • Б҃гоже дрѣвле монѣи проображѣ го҃боу
амаліка (~ Ὅνπερ πάλαι μωϋσῆς
προτυπώσας ἐν ἑαυτῷ τὸν ἀμαλήκ)
- (lacuna)
- 15v γλ ε • (*) Прнѣте люднѣ прѣславѣноѣ чюдо
(~ Δεῦτε, λαοί, τὸ παράδοξον θαῦμα)
γλ ε • (*) Глаго пророкѣ твоемѣ н҃гана н
давыда (~ Ἡ φωνὴ τῶν προφητῶν σου
ἡσαΐου καὶ δαυΐδ)
- 16r [γλ -] • (*) ДНЬСѢ СДѢЖИКОУПНМЪ
(~ Σήμερον τὸ φυτὸν τῆς ζωῆς)
- St. Nicetas*
- 16v 15 М(ѣ)с(ѣ)ца т(о)го вѣ ѿ • с(ѣ)т(а)го
м(оу)ч(е)н(н)ка нн҃кты • [γλ -] • СѢТНО
моу҃ченикомѣ (~ Φωστῆρα τῶν μαρτύρων)
γλ η • Побѣдѣ тѣхонменьникѣ (~ Τῆς νίκης
ἐπώνυμος)
- St. Euphemia*⁵
- 17r 16 Вѣ сѣ • с(ѣ)т(а)го м(оу)ч(е)н(н)ца ю҃фимнѣ
γλ г • Стратотърпычкѣ тѣржѣтѣ
вѣрьнин (~ Ἀθλητικὴν πανήγυριν, πιστοί)
[γλ -] • Истинноу чашоу отъ вѣонхѣ
крѣвни страдалчкынхѣ (~ Ἀληθείας
κρατῆρα ἐξ οἰκείων αἱμάτων ἀθλητικῶν)
- 17v γλ г • Иже крѣвню хры҃товою (~ Οἱ τῷ
αἵματι χριστοῦ)
- 18r с҃нх(нры) • γλ ε • О҃десноу г҃пага прѣдѣста
(~ Ἐκ δεξιῶν τοῦ σωτῆρος παρέστη)

γλ ε • Προεβѣтѣшна до҃бродѣтелѣми
(~ Ἡ διηριθισμένη ταῖς ἀρεταῖς)
18v γλ η • Вѣсѣкѣ мзѣкѣ да подвнжнѣсѣ кѣ
благочвалению (~ Πᾶσα γλῶσσα κινεῖσθω
πρὸς εὐφημίαν)

St. Sophia and the Three Daughters

17 Вѣ зѣ • с҃трае(тѣ) ⁶ с(ѣ)т(ы)хѣ • г҃ а(ѣ)вѣ
вѣры на҃дежа лю҃бѣе м(а)т(е)рн хѣ
го҃фим

St. Symeon

19r 18 Вѣ нѣ • с(ѣ)т(ы)хѣ м(оу)ч(е)н(н)кѣ е҃мѣона
и҃п(н)с(ко)па

Sts. Sabbatius, Trophimus, and Dorymedon

19 Вѣ ѿ • с(ѣ)т(ы)хѣ м(оу)ч(е)н(н)кѣ са҃ватим
трофимѣ н до҃роу҃доментѣ

*Sts. Eustathius, Theopiste, and the
Children Agapius and Theopistus*

20 Вѣ к • с(ѣ)т(а)го м(оу)ч(е)н(н)ка ю҃гстафимѣ
с҃тра҃на҃ла н фео҃пистѣ жены ю҃го н чадоу ю҃го
фео҃пистѣ н а҃гпимѣ • с҃нх(нры) • γλ д • Кѣто
не б҃лажнѣ твоего вѣрчѣтѣна҃го н҃ра҃ва
(~ Τίς μὴ μακαρίσει σου τὸν πανόλβιον
τρόπον) • γλ ε • Тѣрдын доу҃шею ка҃ко тѣ
(~ Ἀδαμάντινε τὴν ψυχὴν, πῶς σε)
19v γλ η • воннѣтѣ с҃тарѣшнѣтѣ до҃льна҃го
(~ Τὴν στρατοπεδάρχίαν τῆς κάτω)
20r [γλ -] • вѣторын нѣвѣ ю҃гстафимѣ
(~ Ὁ δεῦτερος ἰὼβ εὐστάθιος)

St. Theodore

21 Вѣ кѣ • с(ѣ)т(а)го м(оу)ч(е)н(н)ка а҃еодо҃ра

St. Phocas

22 Вѣ кѣ • с(ѣ)т(а)го м(оу)ч(е)н(н)ка фо҃кы
γλ д • Нз҃ мла҃да бы҃тъ го҃спо҃деви (~ Ἐκ
βρέφους ἐγένου τοῦ κυρίου)

⁵ See also ff. 156v–158r.

⁶ I.e. “the martyrdom/passion of”; see also ff. 123v and 124r.

Conception of St. John the Forerunner (Baptist)

- 20v 23 ВЪ К҃ • ЗАЧАТІЕ ПР(Ѣ)Д(Ъ)Т(Е)ЧА НУАНА
Г҃Л 5 • (*) О҃ТЪ НЕПЛОДНОЮ ДѢНЬЕ
(~ 'Εκ στειρευούσης σήμερον)
21r Г҃Л 5 • НІЕЛІСАВЕАЪ ЗАЧАТЪ ПРѢДЪТЕЧЮ
(~ 'Η ἐλίσάβετ συνέλαβε τὸν πρόδρομον)

St. Thecla

- 24 ВЪ КД • ПЕРВОМ(ΟΥ)Ч(Е)Н(Н)ЦА АЕКАУ
Г҃Л А • СТРАСТОТЪРПѢЧЬСКИН ПОДВИГЪ ДѢНЬЕ
(~ 'Αθλητικὸν στάδιον σήμερον)
21v Г҃Л Б • ВЪЗЛОЖЬШ СЕБЕ ВЪСЕСНАЛЬНЫМЪ
(~ 'Αναθεῖσα σεαυτὴν παντοδυνάμω)
Г҃Л Д • БОГАТѢСТВО ОСТАВНВЪШ О҃ТЧЕ
(~ "Ολβον λιποῦσα πατρικόν) ⁷
22r Г҃Л 5 • СТРАСТОТЪРПѢЧЬСКИНМН БОРЕНИИ
(~ 'Αθλητικοῖς παλαίσμασι)
Г҃Л Н • ЛЬВОВА СТРѢМЛЕНІА ПОПЪРАЛА ІЕИ
(~ Λεόντων ὁρμᾶς κατεπάτησας)

Sts. Euphrosyne and Paphnutius

- 22v 25 ВЪ КЕ • Е(ВѦ)Т(А)ГО ІЕУФРОСИННИ І ПАФНОТІА
Г҃Л Б • ЧИСТОЮ ЧИСТОТЫ (~ Τὸ καθαρὸν τῆς
ἀγνείας)

St. John the Theologian (Evangelist) ⁸

- 23r 26 ВЪ К5 • НУАНА Б(О)ГОСЛОВЬЦА • Г҃Л А • РѢКЫ
БОГОСЛОВІА (~ Ποταμοὶ θεολογίας)
Г҃Л А • ОУЧЕНИЧЕ СЪПАСОУЪ ОУНОШЕ (~ Μαθητὰ
τοῦ σωτήρος, παρθένε) • Г҃Л А • (*) САДЪ
ЧИСТОТЫ (~ Τὸ φυτὸν τῆς ἀγνείας)
23v Г҃Л Б • СЫНА ГРОМОВА (~ Τὸν υἱὸν τῆς
βροντῆς)
24r Г҃Л Б • БОГОСЛОВЕ ОУНОТО ОУЧЕНИЧЕ
(~ Θεολόγε παρθένε, μαθητὰ)
Г҃Л 5 • АПОСТОЛЕ ХРИСТОВЪ ІЕВАНГЕЛИСТЕ
БОГОСЛОВЕ (~ Ἀπόστολε χριστοῦ,
εὐαγγελιστὰ θεολόγε)

St. Epicharis

- 24v 27 ВЪ К3 • Е(ВѦ)Т(А)ГО М(ΟΥ)Ч(Е)Н(Н)ЦА ІЕПНХАРНА

St. Chariton

- 28 ВЪ КН • Е(ВѦ)Т(А)ГО ХАРИТОНА • Г҃Л Д • БОГОНОСЕ
ХАРИТОНЕ ТЫ Н ПО СЪМЪРТИ (~ Θεοφόρε
χαρίτων, σὺ καὶ μετὰ θάνατον)

St. Cyriacus the Hermit

- 29 ВЪ КД • Е(ВѦ)Т(А)ГО КЮРИАКА ΨΧΟДѢНКА

St. Gregory of Armenia

- 30 ВЪ А • Е(ВѦ)Т(А)ГО ГРИГОРІА ІЕП(Н)Е(КО)ПА
ВЕЛКЫА АРМ(Е)НІА • Г҃Л 5 • ВЪ НЕЗАХОДН
ОБЛАКЪ НЕНЗДРЕЧЕНЬНААГО СВѢТА (~ Εἰς τὸν
ἄδυτον γνόφον τοῦ ἀφράστου φωτός)

October

Apostle Ananias, St. Romanos

- 25r 1 И(Ѣ)Е(Ѧ)ЦА ОКТАВЕРІА ВЪ А Д(Ь)НЬ • Е(ВѦ)Т(А)ГО
АП(О)Е(ТО)ЛА АНАНІА • Г҃Л Б • СЪСЮДЪ
НЗБЪРАНААГО ВЕЛКОЕ (~ Τὸ σκεῦος τῆς
ἐκλογῆς, τὸ μέγα)
25v Г҃Л Н • ОУЧЕНИЧЕ СЪПАСОУЪ СТАРѢН ЕВѦЩЕННКОМЪ
(~ Μαθητὰ τοῦ σωτήρος, ἀρχιεράρχα)
ВЪ Т(Ъ)ЖЪ Д(Ь)НЬ • РОМАНА ПѢВЬЦА
Г҃Л 5 • ПЕРВОЕ ДОБРЫНХЪ НАЧАТЪКЪ
(~ Πρώτη καλῶν ἀπαρχή)

Sts. Cyprian and Justinia

- 26r 2 ВЪ Б • К҃НПРНАНА Н ҃Г҃ТННЪ Д(Ѣ)ВЫ
[Г҃Л -] • СВѢТЪЛННКА БОГОСНАННА (~ Τὸν
φωστῆρα τὸν θεολαμπῇ) • Г҃Л Н • ИЖЕ ЗЛОЕѢ
ПРВѢН (~ 'Ο τῆς κακίας πρότερον)

St. Dionysius

- 3 ВЪ Р • Е(ВѦ)Т(А)ГО ДИОНΗΣІА • Г҃Л Б • ПРІДѢТЕ
СЪГЛАСНО ВѢРЬННІИ ВЪПРОСЬНОЮ (~ Δεῦτε
συμφώνως, οἱ πιστοί, τὴν ἐτήσιον)

⁷ Cf. f. 59v.

⁸ Cf. ff. 138v and 199v.

- 26v γλ ᾱ • Πρῆδъ ποκелѣнъ отъ бога
(~ Προορισθεῖς ὑπὸ Θεοῦ / *Initia*, iii, 356)⁹
- 27r γλ ἡ • Вѣ свѣтителѣхъ и вѣ мученицѣхъ
подобныхъ быти (~ Ἐν ἱερεῦσι καὶ
μάρτυσι διαπρέψας) • γλ ᾱ • (*)
Нѣвѣвѣнааго разоума (~ Τῆς οὐρανίου
γνώσεως)
- Sts. Hierotheus and Peter*
- 27v 4 Вѣ ᾱ • ε(βᾱ)т(α)го ιεροδѣа і м(оу)ч(е)н(н)ка
πετρα капетолѣа
- St. Mamelchta*
- 5 Вѣ ē • ε(βᾱ)тыа м(оу)ч(е)н(н)ца мамелхифы
- Apostle Thomas*
- 6 Вѣ ̅ • ε(βᾱ)т(α)го ап(о)ε(то)ла фомы
γλ ᾱ • Χρητισοῦ ποιεῖδочалъ ιєи фомѣ
вѣсѣвалѣне (~ Χριστῷ ἠκολούθησας,
θωμά πανεύφημε) • γλ ᾱ • Разоумьныи мѣ
божѣтвѣныи мѣ (~ Τῷ τῆς γνώσεως θεῷ)
28r γλ ̅ • На колєеници добродѣтелнѣи изаа
(~ Τῷ ἄρματι τῶν ἀρετῶν ἐποχούμενος
/ *Initia*, iv, 324)
- 28v ѡеодора етоудникааго • етнх(нра)
γλ ̅ • н(о)амѣра вѣ аї • Словѣмъ бесловєєне¹⁰
- (*lacuna*)
- 29r γλ ᾱ • Ловитѣлною глагоуєнноу о҃ставнѣз
(~ Τὸν τῆς ἀλείας βυθὸν καταλιπών)
- Sts. Sergius and Bacchus*
- 7 Вѣ ̅ • ε(βᾱ)тоуоу м(оу)ч(е)н(н)коу єєргни и
вакха • γλ ᾱ • Давыдыскы вѣпниааста єєргни
(~ Δαυϊτικῶς ἀνεβόων σέργιος)
29v γλ ̅ • Внѣаѣи дрѣвѣ цѣркы (~ Καθорῶσα
пáлай ἡ ἐκκλησία) • γλ ē • Коль добро и
коль краєєно (~ Εἴ τι καλόν, εἴ τι τερπνόν)

⁹ Jagić, *Служебные* . . . , 42 and 578; also MS Sinai 1219, f. 6v

¹⁰ For St. Theodore Studite (Nov. 11); see n. 14 below; also Jagić, *Служебные* . . . , 346 and 591.

- 30r γλ ᾱ • (*) Пророческы свѣтѣи мѣ
сѣшѣаѣшѣа (~ Προφητικῶς τοῖς ἁγίοις
συνελθόντες) • γλ ἡ • Ουκρѣпнѣа христовѣз
(~ Ἐκραταιώθη τῶν τοῦ христоῦ)

St. Pelagia

- 30v 8 Вѣ ἡ • пр(ѣ)п(о)добныи мѣ пелагина
γλ ᾱ • Идѣже оумзѣножнѣа грѣхъ (~ Ὅπου
ἐπλεόνασεν ἡ ἁμαρτία)

Apostle James, son of Alphaeus

- 31r 9 Вѣ ᾱ • ε(βᾱ)т(α)го нмакова алаѣова
γλ ᾱ • Божѣтвѣнааго доу҃ха (~ Τὴν τοῦ
θεοῦ πνεύματος) • [γλ -] • (*) Вѣрьно
тѣржѣтвочнѣ мѣ вѣсѣлѣпныи днѣ
(~ Πιστῶς πανηγυρίζομεν τὴν
πάνσεπτον ἡμέραν)

Sts. Eulampius and Eulampia

- 31v 10 Вѣ ī • ε(βᾱ)т(α)го ѡвлапни и ѡвламьпни
γλ [?] • Самобратѣна мѣ вѣрѣта прѣсѣшнѣа
(~ Τῷ τῆς τριάδος φωτὶ ἡ αὐτάδελφος)

Apostle Philip, Deacon

- 32r 11 Вѣ аї • ε(βᾱ)т(α)го ап(о)ε(то)ла фнанпа
днмакона

Sts. Probus, Tarchus, and Andronicus

- 12 Вѣ вї • м(оу)ч(е)н(н)кѣ прова тарха и
ондроника • γλ ᾱ • Трѣвѣтѣлноє єѣборице
(~ Τὸ τριστέλεχον ἄθροισμα)

Sts. Carpus and Papyrus

- 13 Вѣ гї • ε(βᾱ)тоуоу карма и папула • γλ ̅ • И҃ко
до҃стонна вѣ бо҃говндѣцнхъ (~ Ὡς ἄξιος ἐν
θεόπταις)

Sts. Nazarius, Gervasius, Protasius, and Celsus

- 32v 14 Вѣ аї • ε(βᾱ)т(ы)хъ м(оу)ч(е)н(н)кѣ назарни
гєрвасни прѣтасни и кєлєсни • γλ ἡ • Жѣртѣи
словєєныи (~ Τὰ θύματα τὰ λογικά)

St. Lucian

- 15 ВЪ Ё • Ε(ΒΛ)ΤΑΓ(Ο) Μ(ΟΥ)Υ(Ε)Ν(Η)ΚΑ ΛΟΚΝΑΝΑ
ΠΡΟΖΚΥΤΕΡΑ

St. Longinus

- 16 ВЪ СІ • Ε(ΒΛ)Τ(Α)ΓΟ ΛΟΓΝΗΝΑ ΕΖΤΥΝΗΚΑ
ΓΛ ̅ • ΟΥ ΚΡΥΒΤΑ ΠΡΕΙΤΟΜ (~ Έν τῷ σταυρῷ
παρεστηκώς)

Apostle Luke

- 33r 18 ВЪ НІ • Ε(ΒΛ)Τ(Α)ΓΟ ΑΠ(Ο)Ι(ΤΟ)ΛΑ ΛΟΥΚΥ
ΓΛ Δ • ΜΟΥΔΡΟΕΤΗΝ ΛΟΒΥΕΤΒΥΝΟЮ ΤΡΥΕΤΗЮ
(~ Τῷ τῆς σοφίας ἀλιευτικῷ καλάμῳ)
ΓΛ ̅ • ΑΠΟΙΤΟΛΕ ΧΡΙΣΤΟΒЪ Н БОЖЫЕВЪНЫМЪ
ΠΡΕΔΑΝНЕМЪ (~ Ἀπόστολε χριστοῦ, καὶ
τῶν θείων δογμάτων)
33v ΓΛ ̅ • ВЪЕМОУДРЫН ΛΟΒΥЕ ΕΒΛΤΥН ОУЧЕНИЧЕ
(~ Πάνσοφε ἀλιεῦ, ἅγιε μαθητά)
34r ΓΛ Н • ДАВЫДЫСКИ ΕΖШЪДЪШЕГЪ ВЪРЪННН
(~ Δαυϊτικῶς συνελθόντες οἱ πιστοί)
[ΓΛ -] • (*) ПРНАДѢТЕ ВЪСЪ ΕΖЪДАННА
НЕТННЪНАГО (~ Δεῦτε πᾶσα κτίσις, τὸν
ἀληθῶς)

St. Artemius

- 34v 20 ВЪ К • Ε(ΒΛ)Τ(Α)ΓΟ Μ(ΟΥ)Υ(Ε)Ν(Η)ΚΑ ΑΡΦΕΜΝΑ
ΓΛ Б • ΡΑΖΟΥМЪНАГО ΕΒΕΤНЪННКА ВЪРЪ
ΑΡΔΕΜΝΑ (~ Τὸν νοερὸν φωστήρα τῆς
πίστεως, ἀρτέμιον)

St. Hilarion

- 21 ВЪ КĂ • Ε(ΒΛ)Τ(Α)ΓΟ ΛΑΡΗΟΝΑ • ΓΛ Б • ОУЪ
ΟΥНОСТН ТВОЕНА НОСЪ (~ Ἐκ νεότητός σου
φέρων)
35r ΓΛ Б • ΤΗΧΟЕ ΤΚΟЕ ОУЧЕ Н ЧНІТОЕ ЖНТНЕ
(~ Τὸ ἱλαρόν σου, πάτερ, καὶ καθαρὸν
τοῦ βίου) • ΓΛ Н • ΔΟΥΧА ΕΒΛΤΑΑГО НІПЪЛНЪ
БЫКЪ (~ Πνεύματος ἁγίου πλήρης)

St. Abercius

- 35v 22 ВЪ КБ • О(ТЬ)ЦА НАШЕГО АБЕРКННА
ΓΛ Г • ΑΡΧΗΙΕΡЪЮ ΠΡΕΠΟΔОВЪНЕ ВЪСΒΑΛΛΕΝЕ
(~ Ἀρχιερεῦ ὅσιε, παμμακάριστε)

St. James, brother of the Lord

- 23 ВЪ КГ • НМКОБА БРАТА Г(ΟΙ)ΠΟДЪНМ
ΓΛ Н • ΠΕΡΒΑΑГО ΠΑΣΤΥΡЪ ΧΡΙΣΤΟГА БРАТЪ
БЫКЪ (~ Τοῦ ἀρχιποιμένος χριστοῦ
ἀδελφὸς χρηματίσας)
36r ΓΛ А • ВЪ ОГННЪН ЗАРН БОЖЫЕВЪНААГО ДОУЧА
ΠΡΟΚΕΤНЪЗЪ (~ Έν τῇ πυρίνῃ αἵγλῃ τοῦ
θείου πνεύματος φωτισθεῖς)
ΓΛ ̅ (?) КРЪВЬЮ МОУЧЕННМ (~ Αἵματι τοῦ
μαρτυρίου)

St. Arethas and Companions

- 36v 24 ВЪ КД • Ε(ΒΛ)Τ(Α)ΓΟ ΑΡΕΦЫ Н ДРОУЖННЫ НЕГО
ΓΛ Д • ПЕЧЕНЬМН ПΑΣΤΥРЕМЪ СТАРЪНША
(~ Αἰσματικῶς τὸν ποιμενάρχην)

St. Demetrius

- 37r 26 ВЪ КБ • Ε(ΒΛ)Τ(Α)ΓΟ Μ(ΟΥ)Υ(Ε)Ν(Η)ΚΑ
ΔΕΜΗΤΡНМ • ΓΛ А • ПЕЧЕНЬНОЮ ΚΡΑΕΟТОЮ
НАСТАВЪШНН (~ Τῇ τῶν ὁσμάτων
τερπνότητι) • ΓΛ А • ВЕЕΛΗСЪ О ГОИПОДН
ГРАДЕ СЕΛΟΥНЬ (~ Εὐφραίνου ἐν κυρίῳ,
πόλις Θεσσαλονίκη)
37v ΓΛ Б • ВЪ ПРЕКРАСЪНАМ СЕΛΕННМ (~ Εἰς τὰ
ὑπερκόσμια σκηνώματα) • ΓΛ А • НЖЕ
КОПНЕМЪ НАСЛѢДОКЪВЪША (~ Τὸν λόγχαις
κληρωσάμενον)
38r ΓΛ ̅ • ДЪНЬСЪ ΕΖЪЗЪВЪЯЕТЪ НАСЪ
ΕΤΡΑΓΕΤΟТЪРПЦА
(~ Σήμερον συγκαλεῖται ἡμᾶς τοῦ
ἀθλοφόρου)
38v ΓΛ Н • НММШЕ БОЖЫЕВЪНАМ ТКОМ ДОУША
(~ Ἐχει μὲν ἡ θειοτάτη σου ψυχή)

Sts. Zenobius and Zenobia

- 39r 31 ВЪ ЛĂ • Ε(ΒΛ)ΤΟΥЮ Μ(ΟΥ)Υ(Ε)Ν(Η)ΚΟΥ ΖΗΝΟΒНМ Н
ΖΗΝΟКІН • ΓΛ Б • ПЕЧЕНЬННХЪ ЛНКА ΕΖΒΕРЪМЪ
ДЪНЬСЪ О МОУЧЕННКОЛЮБЪЦН
(~ Αἰσματικὴν χορείαν κροτήσωμεν
σήμερον, ᾧ φιλομάρτυρες)

*Sts. Cosmas and Damian*¹¹

39v 1 Μ(ϛ)ϛ(Ϟ)ϛα νομερια βζ ᾱ δ(ϛ)νϛ • ϛ(ϞϞ)τογιο
βζμζδδννκϛ κοζμυ η δαμνιαν
γλ ᾱ • δαρζ νϛϛλνν οτζ βογα πρηνμζша
(~ Τὴν χάριν τῶν ἱαμάτων ἐκ θεοῦ
εἰληφότες)

γλ β • βελκννϛζ δοστοννα βνκζша
дарованиη (~ Μεγάλων ἀξιοθέντες
δωρεῶν)

40r γλ β • Нστοчннκζ нцѣлнню нмоуца
ѣдннго тѣкζмо (~ Ἡ πηγὴ τῶν ἱαμάτων
ἓνα καὶ μόνον) • γλ ᾱ • Нστοчннκζ
нцѣлнню нмоуца свѣтам бѣзмζддннκζ
(~ Πηγὴν ἱαμάτων ἔχοντες ἅγιοι
ἀνάργυροι)

40v γλ ϛ • βѣсѣ оупѣваниη на нѣсѣѣхζ (~ Ὀλην
ἀποθέμενοι ἐν οὐρανοῖς) • γλ ϛ • βѣцн
гноушастаζ на землн (~ Ὑλην
ἐβδελύξαντο τὴν ἐπὶ γῆς)

41r [γλ -] • βѣсѣго вѣсѣлшн вѣ сѣсѣ (~ Ὀλην
εἰσοικίσασα ἐν ἑαυτῇ)

41v γλ ϛ • βѣконьчѣна нѣтѣ свѣтынхζ благадатѣ
(~ Ἀτελεύτητος ὑπάρχει τῶν ἁγίων ἡ
χάρις) • γλ ϛ • вѣрачѣ нѣмоушннмζ
(~ Ἰατροὶ τῶν ἀσθενούντων)

42r γλ н • кѣто нѣ днѣнтѣсѣ кѣто нѣ славнтѣ
(~ Τίς μὴ θαυμάσει; τίς μὴ δοξάσει;) •
[γλ -] • (*) Отѣ вышнѣлаго промыслѣн[н]Ϟ
(~ Ἐκ τῆς ἄνωθεν προμηθείας)

42v γλ β (?) • (*) Любѣвьѣю божнѣю η χотѣннѣмζ
боудушннхζ (~ Πόθῳ θεῷ καὶ ἔρωτι
τῶν μελλόντων)

43r [γλ -] • (*) Свѣтнлѣ η просѣѣшенѣ вѣсннѣ
(~ Φαῖδρά καὶ ἐπίφωτος ἀνέτειλε)
γλ ϛ (?) • (*) βѣсѣгда нмоуца χρнста
(~ Πάντοτε ἔχοντες χριστόν)

Sts. Acindynus and Pegasus

43v 2 βζ β • ϛ(ϞϞ)т(ϛ)хζ м(оу)ч(ѣ)н(н)кζ анкюдннѣ
пн҃гаснѣ • γλ β • Пн҃дѣтѣ вѣздарадушнмζсѣ
господѣн вѣ памѣтѣ
(~ Δεῦτε ἀγαλλιασώμεθα τῷ κυρίῳ ἐν
τῇ μνήμῃ)

44r γλ ᾱ • Πατορoсѣтѣлѣм страстотѣрпѣцѣ
логѣ (~ Ἡ πενταφεγγὴς τῶν ἀθλητῶν
λαμπάς) • [γλ -] • (*) Крѣвннѣ трoу҃мнн
тѣмѣ очѣрѣнκζ (~ Αἱμάτων τοῖς κρουνοῖς
τὸ σῶμα βάψας)

Sts. Acepsimas, Joseph, and Aeithalas

44v 3 βζ ϛ • акѣзнмѣ нoсѣнѣ нафалѣ
γλ β • Ѡ благаочѣтнн свѣтнн (~ Ὑπὲρ τῆς
εὐσεβείας ἅγιοι)

St. Ioannicius

4 γζ ᾱ • ϛ(ϞϞ)т(α)го ноннκннѣ
γλ ᾱ • Нстачаютѣ намζ [?] божѣствннoѣ
пн҃саниη (~ Βρύουσιν ἡμῖν κατὰ τὸν θεῖον
λόγον)¹²

St. Paul the Confessor

45r 6 βζ ϛ • ϛ(ϞϞ)т(α)го павла нсповѣдннκннѣ
γλ α • Ѡрхннѣрѣнκoю рнзою облѣчѣсѣ
прѣподoбьннн отѣчѣ (~ Ἀρχιερατικὴν
στολὴν ἐνδυσάμενος, ὅσιε πάτερ)
γλ β • Погѣтннoю погнннoу прѣплавама
(~ Ἀσκήσεως τὸ πέλαγος διαπλέων)
45v γλ ϛ • Пнннκннѣ нѣн вѣ глoу҃бннн
(~ Ἐνέκυψας εἰς τὰ βάθη)

*Archangels Michael and Gabriel*¹³

8 βζ н • ϛ(ϞϞ)т(ϛ)хζ βѣспѣтѣнннхζ мнхѣнлѣ
η гаврнлѣ • γλ ᾱ • Разoумьнннхζ снлѣ
архнстратннжн (~ Τῶν νοερῶν δυνάμεων
ἀρχιστράτηγοι)

46r [γλ -] • Чннoначалѣннκннѣ вышннннхζ снлѣ
(~ Ὁ ταξιάρχης τῶν ἄνω δυνάμεων)

46v γλ β • Нѣвѣшѣствннo сoушѣствo
разoумьнннхζ (~ Τῆς αὐλοῦ οὐσίας τῶν
νοερῶν) • γλ β • Нѣвѣшѣствннoгo прѣстола
oбѣходѣшѣ (~ Τῷ αὐλῳ θρόνῳ
περικυκλοῦντες) • γλ β • Пн҃дѣтѣ
сѣгласнo вѣнн лнκζ (~ Δεῦτε συμφώνως
ἅπαντες χορεῖαν / *Initia*, i, 295)

¹¹ Cf. f. 154v.

¹² MS Sinai 1216, f. 42r

¹³ Cf. f. 6r.

- 47r γλ δ • ΟΓΗΝΗΝΗΜΗ ΟΥΕΤΗΝΑΜΗ ΕΞΕΠΕΒΑΟΥΤΕ ΤΑ
 χερωνημζ χρηστε (~ Πυρίνοις χείλεσιν
 ύμνεϊ σε τὰ χερουβίμ, χριστέ)
- 47v γλ δ • (*) СЪАНЪЧЪНАМ ЛΟΥЧА БОЖЬЕТЪНААГО
 ЕВЪТА (~ Τῆς ἡλιακῆς ἀκτίνος τοῦ θείου
 φωτός) • γλ ε̅ • ИДЕЖЕ ОСТѢНІАЕТЬ БЛАГОДАТЬ
 ТВОЯ ВЪЕХВАЛЪНЕ (~ "Οπου ἐπισκιάζει ἡ
 χάρις σου, ἀρχάγγελε)
- 48r γλ ε̅ • СЪРАДОУНТЕСѦ НАМЪ ВЪСѦ АНГЕЛСѦМ
 (~ Συγχάρητε ἡμῖν, ἅπασαι αἱ τῶν
 ἀγγέλων) • γλ ε̅ • АНГЕЛН ТВОИ ХРИСТЕ
 ПРЕСТОЛУ (~ Οἱ ἄγγελοί σου, χριστέ, τῷ
 θρόνῳ)
- 48v γλ η̅ • ПѦКО ЧИНОНАЧАЛЪННЪЗ Н ЗАБРАЛО
 (~ 'Ὡς ταξιάρχης καὶ πρόμαχος)

*Sts. Menas, Victor, and Vincent,
 St. Stephanis, St. Theodore Studite*

- 11 ВЪ АІ • С(ВѦ)Т(Ы)ХЪ М(ΟΥ)Ч(Е)Н(Н)КЪ МННІ
 ВНЕТОРА Н ВНЕКТИМ Н М(ΟΥ)Ч(Е)Н(Н)ЦА
 СТЕФАННДЫ Н С(ВѦ)Т(А)ГО ФЕОДОРА
 СТОУДНИКАГО • γλ (?) • (*) ДЪРЖАВЪНААГО
 ХРИСТОВА МННОУ (~ Τὸν ἀριστεὰ τοῦ
 χριστοῦ, μὴνᾶν)
- 49r γλ б̅ • ПРІДѢТЕ СТРАСТОЛЮБЪЦН ТРЪЕВѢТЪЛЫН
 (~ Δεῦτε, φίλαθλοι, τὴν τρισαυγῇ)
- 49v 14 γλ ε̅ • СЛОВЕСЫ ИАКОЖЕ МЕРЦІ ¹⁵
- 50r γλ ε̅ • ЛЮБЕЗВНЮ РАСПАТААГО ¹⁶ • γλ η̅ б̅ • ПАКЫ
 НАМЪЗ ЧЪСТЪНАМ (~ Πάλιν ἡμῖν ἡ ἐτήσιος)
- 50v γλ η̅ б̅ • (*) РАДОСТЕНЪ ДЕНЬЕЪ БЫЕТЕ НАМЪ
 ПРАЗДЪННЪЗ • γλ η̅ • ИНОКІНМЪЗ
 ЗАКОНПОЛОЖЕННЪЗ ПРАВОВѢРЪННМЪЗ
 (~ Μοναστῶν νομοθέτης τῶν ὀρθοδόξων
 / *Initia*, ii, 439) ¹⁷

St. John the Merciful

- 51r 12 ВЪ КІ • ИУАНА М(Н)Λ(Ο)ΓΤΗΒΑАГО
 γλ б̅ • АНЛОСТЫНѦ НСТОЧЕННЪЗ (~ Ἡ τοῦ
 ἐλέους πηγὴ)

¹⁴ Marginal hand: ФЕОДОР(ΟΥ) / НА Г(ОСПОД)Н ВЪЗВѦХЪ ПО
 ДВОИЦ(Н) СГНХ(Н)Р(А) • Г̅ А • ОКТМБРА • ВЪ ε̅ • ИЦИ (see p.
 10 above)

¹⁵ See Jagić, *Служебные . . .*, 345–46 and 591.

¹⁶ Ibid., 346 and 591.

¹⁷ Ibid.

St. John Chrysostom

- 51v 13 ВЪ ГІ • ИУАНА ЗЛАТОΟΥСТАГО • γλ δ • БЫЕТЕ
 ЗЛАТООУСТЕ БОГОДЪХНОВЕННН ОРГАНЪ ¹⁸
 (~ Γέγονας χρυσόστομε, θεόπνευστον
 ὄργανον) • γλ δ • ПОДОБАШЕ
 ЦЕЛѦРЬЕКОУМУ ГРАДОУ ИУАНА НМѢТН
 (~ Ἐπρεπε τῇ βασιλίδι τῶν πόλεων
 ἰωάννην αὐχεῖν)
- 52r γλ δ • ГЛАГОЛЫ ЗЛАТОЗАРЪНННН (~ Ῥήμασι
 χρυσαυγεστάτοις) • γλ ε̅ • ТРОУБА
 ДОБРОГЛАСЪНАМ МЕНСА
 (~ Σάλπιγξ χρυσόφωνος ἀνεδείχθης)
- 52v γλ ε̅ • ПРЕПОДОБЪНЕ ТРЪБАЛЪЖЕНЕ СВАТЫН
 (~ "Ὅσιε τρισμάκαρ, ἀγιώτατε)
 γλ η̅ • ЗЛАТЫННН ГЛОВОЕЫ Н БОГОГЛАСЪННННН
 (~ Χρυσέοις ἔπεσι, καὶ θεοφθόγοις)

Apostle Philip

- 53r 14 ВЪ ДІ • С(ВѦ)Т(А)ГО АП(Ο)С(ТО)ЛА ФНАНПА
 γλ б̅ • НЕБЕСЪНАМ МЕНСА ЧАША МОУДРОСТН
 (~ Οὐράνιος ἀνεδείχθης κρατὴρ τῆς
 σοφίας) • γλ б̅ • ОСТАВНЪЗ ЗЕМЪНАМ
 (~ Καταλιπὼν τὰ ἐπὶ γῆς)
- 53v γλ г̅ • РЫБЪНОЮ ЛОВИТЕУ ВЪ ЧЛОВѢЧЬСКИН
 (~ Τὴν τῶν ἰχθύων ἄγραν εἰς ἀνθρώπων)
 γλ η̅ б̅ • ВЕЛНКААГО ФНАНПЕ (~ Τοῦ μεγάλου,
 φίλιππε)

Sts. Gurias, Samonas, and Abibus

- 54r 15 ВЪ ЕІ • С(ВѦ)ТЫХЪ(Ъ) М(ΟΥ)Ч(Е)Н(Н)КЪ ГГРНА
 САМОНА Н АБНВА • γλ б̅ • ПРІДѢТЕ
 МОУЧЕННЪЗЛЮБЪЦН ВЪСН ХРИСТОСОВЫ
 (~ Δεῦτε, φιλομάρτυρες πάντες, τοὺς
 τοῦ χριστοῦ)

Apostle Matthew

- 54v 16 ВЪ СІ • С(ВѦ)Т(А)ГО АП(Ο)С(ТО)ЛА МАТФѢА
 γλ б̅ • ХРИСТОСОВЫ ОУЧЕННЪЗ БОЖЬЕСТВЪНННХЪ
 АПОСТОЛЪ • γλ ε̅ • ИЗ ГЛОУБННН ЗЛОБЫ
 ПОСЛАДЪНАМ (~ Ἐκ πυθμένος κακίας
 ἐσχάτης)

¹⁸ Marginal hand: НА Г(ОСПОД)Н ВЪЗВѦХЪ(Ъ)

St. Gregory the Wonderworker

- 55r 17 ВЪ ЗІ • Є(ВѦ)Т(А)ГО ГРИГОРИА ЧЮДОТВОРЬЦА
[ГЛ -] • БЪДРОСТЬ БОЖИЯ ВЪДАНАМЪ ТИ
(~ Γρηγόρησις θεοῦ ἐδόθη σοι)

Sts. Plato and Romanus

- 18 ВЪ НІ • М(ΟΥ)Ч(Ε)Н(Η)КА ПЛАТОНА И РОМАНА

Presentation of the Theotokos to the Temple

- 21 ВЪ КѦ • ВЪНЕЕЕНИЕ ВЪ Ц(Ь)РК(Ъ)ВѦ Є(ВѦ)ТЫМЪ
Б(О)ГОРОДНЦѦ • ГЛ Ъ • ДЬНЬСЪ ВЪ ЦРК[Ъ]ВѦ
ПРИБОДИТЬСѦ (~ Σήμερον τῷ ναῶ
προσάγεται)
55v ГЛ Ǻ • ПРИДѢТЕ ВЪСІ ЛЮДИЕ ІЕДИННОУ
НЕКВѢРЬННОУЮ (~ Δεῦτε, πάντες οἱ λαοὶ,
τὴν μόνην ἀμώμητον) • ГЛ Ǻ • ДЬНЬСЪ
Б(О)ГОВЪМѢТИМАМЪ ЦЪРКЫ (~ Σήμερον ὁ
θεοχώρητος ναός)
56r ГЛ ̅ • ДЬНЬСЪ ЄЗБОРН ВѢРЬНИИХЪ (~ Σήμερον
τὰ στίφη τῶν πιστῶν)
56v ГЛ Н • ПО РОЖЕННИЕМЪ ТВОИМЪ (~ Μετὰ τὸ
τεχθῆναί σε)

St. Peter of Alexandria, St. Catherine

- 25 ВЪ КѢ • Є(ВѦ)Т(А)ГО ПЕТРА АЛѢКСАНДРЬСКАГО И
Є(ВѦ)ТЫМЪ М(ΟΥ)Ч(Ε)Н(Η)ЦА КАТЕРИНЫ
ГЛ В • ЖИТІЕ НЕКВѢР[?]Н[?] ПОЖИВЪШИ
ІΟΥДИЦЕ БЕЗБОЖНО (~ Βίον ἄϋλον
ἐξησκημένη βῆμα ἄθεον)
57r 19 ГЛ Ǻ • РОУКОЮ БОЖИЕЮ ПОМАЗАВЪСѦ ВЪ
ЄВѦНТЕЛІЕСТВО (~ Χειρὶ θεοῦ χρισθεὶς εἰς
ἱερέα)

St. James the Persian

- 27 ВЪ КЗ • Є(ВѦ)Т(А)ГО ИМКОВА ПЕРЬСЬКА[ГО]
ГЛ Н Ǻ • ДНЬСЪ БЫСТЬ [...] ВЪ МОУКАХЪ
(~ Ἐθαυμαστώθης ἰάκωβε ἐν ταῖς
βασάνοις)

Apostle Andrew

- 57v 30 ВЪ Ǻ • Є(ВѦ)Т(А)ГО АП(О)Є(ТО)ЛА АНДРѢА
ГЛ Ǻ • ПЬРВОЗЪВАНЫН ОУЧЕНИКЪ
(~ Ὁ πρωτόκλητος μαθητής)
58r ГЛ ̅ • ЄЗРОДЬНКА ПЕТРОУ (~ Τὸν συνάιμονα
πέτρου) • ГЛ Ǻ • РЫБЬНЫН ЛОВЪ ОСТАВНЪ
(~ Τὴν τῶν ἰχθύων ἄγραν καταλιπών)
58v ГЛ Н • ПРОПОВѢДЬНКА ВѢРѢ (~ Τὸν κήρυκα
τῆς πίστεως)

December

- 59r М(Ѣ)Є(Ѧ)ЦѦ ДЕКѦМБЕРЪ РЕКОМЫН ЄТОУДЕНЫН ²⁰
ИМАТЬ Д(Ь)НИН ЛǺ • Д(Ь)НЬ ИМАТ(Ь) ЧАС(Ъ) Ǻ
А НОЩЬ ̅

Prophet Nahum

- 1 ВЪ Ǻ • Д(Ь)НЬ Є(ВѦ)Т(А)ГО ПР(О)Р(О)КА НАУУМА

St. Barbara

- 4 ВЪ Ǻ • Є(ВѦ)ТЫМЪ М(ΟΥ)Ч(Ε)Н(Η)ЦА ВАРВАРЫ
ГЛ Ǻ • ЗЕМЬНЫМЪ ПИЦА (~ Τῆς γεηρᾶς
τρυφῆς)
59v ГЛ Ǻ • (*) ТЪРЖЕСТВО ДЬНЬСЪ ЄТРАЄТОТЪРПЦА
ВАРВАРЫ (~ Τὴν πανήγυριν σήμερον τῆς
ἀθληφόρου βαρβάρας) • ГЛ Ъ • БОГОЗЪВАНАМ
МОУЧЕНИЦЕ ВАРВАРО (~ Ἡ θεόκλητος μάρτυς
βαρβάρα) • ГЛ Ǻ • БОГАТЫСТВО УСТАВНЪСЪ
ОТЬЧЕ (~ Ὀλβον λιποῦσα πατρικόν) ²¹
60r ГЛ ̅ • ПОГРАМНІА ЛОУКАВЫН ВРАГЪ
(~ Ἡσυχύνθη ὁ βάσκανος ἐχθρός)
60v ГЛ ̅ • ЄТРАДАЛѢЧЬКЫНМЪ ШЕСТЕОВАВЪШИ
ПОУТѢМЪ (~ Ἀθλητικὴν ὁδεύσασα ὁδόν)
ГЛ ̅ • ОТЬЧЕСТВА РОДЪ НМѢННІЕ ОСТАВНЪСЪ
ВАРВАРА (~ Πατρίδα, γένος, ὑπαρξιν
καταλιποῦσα βαρβάρα)

²⁰ I.e., the early Slavic name of the month with added information on the number of days and the length of day and night. See also ff. 95v, 115r, 123r, 131v, 137r, and 173r.

²¹ Cf. f. 21v.

¹⁹ Marginal hand: ЄТИХ(Н)Р(А) [...] ВЪ • ЪГ [...?]

- 61r 5 ВЪ Ё • Ε(ΒΛ)Τ(Α)ΓΟ ΕΑΒΥ • ΓΛ̅̅̅ • ВЪШЕ
 ραζουμα благынхъ (~ Τῶν ὑπὲρ νοῦν
 ἀγαθῶν) • ΓΛ̅̅̅ • ОУГЛА БОГОВѢЩАНЬНЫН
 огньмъ (~ Ἀνθραξ θεοφεγγής, τῷ πυρί)
 61v [ΓΛ̅̅̅] • РАДОУНЕА ПОСТЫНЬНХЪ ВЪ НЕТИНΟΥ
 (~ Χαίροις, ἀσκητικῶν ἀληθῶς)
 62r [ΓΛ̅̅̅] • ЛѢСТВИЦА ДО НЕБЕСѢ МВѢ (~ Κλίμαξ
 οὐρανομήκης σαφῶς)
 62v ΓΛ̅̅̅ • ПРЕПОДОБЬНЕ ОТЬЧЕ ВЪ ВЪЮ ЗЕМАЮ
 (~ Ὅσιε πάτερ, εἰς πᾶσαν τὴν γῆν)

- 6 ВЪ Ё • Ε(ΒΛ)Τ(Α)ΓΟ НИКОЛЫ • ΓΛ̅̅̅ • ЧЛОВѢЧЕ
 БОЖИИ Н ВѢРѢНЫН ОУГОДЬНИЧЕ Н СТРОНТЕЛЮ
 (~ Ἀνθρωπε τοῦ θεοῦ καὶ πιστὲ θεράπον,
 καὶ οἰκονόμει)
 63r ΓΛ̅̅̅ • Исправление вѣрѣ н вѣразъ кротогости
 мвн тебе (~ Κανόνα πίστεως καὶ εἰκόνα
 πραότητος ἀνέδειξε σε) • ΓΛ̅̅̅ • ВЪСТРОУЖЕНМЪ
 ВЪ ТРОУБОУ ПѢСНИИ ВЪЗНГРАНМЪ ПРАЗДЬНИКЪ
 (~ Σαλπίσωμεν ἐν σάλπιγγι ἁσμάτων,
 σκιρτήσωμεν ἐόρτια)
 63v ΓΛ̅̅̅ • ЧЛОВѢЧЕ БОЖИИ Н ВѢРЬНЕ РАБЕ СЛОУГО
 (~ Ἀνθρωπε τοῦ θεοῦ καὶ πιστὲ
 θεράπον, λειτουργέ) • ΓΛ̅̅̅ • НАСЛѢДЬНИЧЕ
 БОЖИИ СЪПРНЧАСТЬНИЧЕ (~ Κληρονόμει θεοῦ,
 συγκληρονόμει)
 64r ΓΛ̅̅̅ • Благын рабе н вѣрѣне (~ Εὖ δοῦλε
 ἀγαθὲ καὶ πιστέ)
 ΓΛ̅̅̅ • СВАТНТЕЛЕМЪ ОУДОБРЕННИЕ Н УТЪЦЕМЪ
 (~ Ἱεραρχῶν τὴν καλλονὴν καὶ τῶν
 πατέρων)

- 64v 7 ВЪ Ё • ΠΡ(Ε)Π(Ο)Δ(Ο)ΕΝΑГО АМВРОСИИ
 ПѢ ПРЕПОД[?]:²² • ΓΛ̅̅̅ • ПРЕПОДОБЬНЕ ОТЬЧЕ
 АМВРОСИИ (~ Ὅσιε πάτερ, ἱερώτατε
 ἀμβρόσιε)

²² See the automelon Ὅσιε πάτερ θεοφόρε θεοδόσιε
 (incomplete) on f. 203v.

- 65r 8 ВЪ Н • Ε(ΒΛ)Τ(Α)ΓΟ ПОТАПНИИ НЖЕ СЪ ННМЪ
 ΓΛ̅̅̅ • ПѢ ПРЕХВАЛЬНИИ МѢЩИ: ²³ ОТЬЧЕ ПОТАПНИИ
 ПЛЪТН (~ Πάτερ πατάπие, σαρκός)
 65v ΓΛ̅̅̅ • ОТЬЧЕ ПОТАПНИИ СВѢТИЛЬНИКЪ (~ Πάτερ
 πατάпие, φωστήρ) • ΓΛ̅̅̅ • СЕСТЕННИ СЛАВЬНЫН
 КИФА (~ Σωσθένης ὁ ἐνδοξος, κηφᾶς /
Initia, iii, 612)

- 9 ВЪ Ё • ЗАЧАТНИЕ АННЫ ІЕГДА ЗАЧА Ε(ΒΛ)ΤΟΥЮ
 Б(О)ГОРОДНЦѢ • ΓΛ̅̅̅ • ПѢ РАДОУНЕА ПОСТЫНЬН: ²⁴
 (*) ЯНЬНО БОЖИИ БЛАГОДАТИ ННЪГДА (~ Ἄννα,
 ἡ θεία χάρις ποτέ)
 66r ΓΛ̅̅̅ • (*) ДРЕВЛЕ МОЛНТЕОУ ТВОРАЩИ ВѢРЬНО
 АННА (~ Πάλαι προσευχομένη πιστῶς
 ἄννα)
 66v [ΓΛ̅̅̅] • (*) СΟΥПРОУГА ПЛОДНТЬ (~ Ζεῦγος
 καρπογονεῖ) • ΓΛ̅̅̅ • ДЬНЬСЬ НС КОРЕНЕ
 ДАВЫДОВА (~ Σήμερον ἐκ ρίζης τοῦ δαυῖδ)
 67r ΓΛ̅̅̅ (?) • НЕНЗГАЛОЛАНО АНГЕЛОМЪ Н
 ЧЛОВѢКОМЪ (~ Τὸ ἀπόρρητον τοῖς ἀγγέλοις)

- 10 ВЪ І • Ε(ΒΛ)ΤΥХ(Ъ) М(ΟΥ)Ч(Ε)Н(Η)КЪ МННЫ
 ЕРМОГЕНА Е҃ТРАФА • ΓΛ̅̅̅ • ПѢ І҃КО ДОБЛА ВЪ
 МЪ: ²⁵ (*) І҃КО ЗВѢЗДЫ МЪНОГОСВѢТЛЫ
 МЫСЛЕНО ВЪСНМВЪШЕ (~ Ὡς ἀστέρες
 πολύφωτοι, νοητῶς ἀνατείλαντες)
 67v ПѢ • (*) ДОБРОПѢВАНΟΥ ПЪТНИЦЮ
 (~ Καλλικέλαδον ὄρνι σε)

- 11 ВЪ АІ • Ε(ΒΛ)Τ(Α)ΓΟ ДАННА СТВЛОПНИКА
 ПѢ ЧТО ВЪ Н: ²⁶ • ΓΛ̅̅̅ • ЧѢТО ТѢ ДАННАЕ НЫНѢ
 ПРНЗОВЕМЪ (~ Τί σε, δανιήλ, νῦν
 καλέσωμεν)

²³ The automelon Πανεύφημοι μάρτυρες ὑμᾶς (*Initia*,
 iii, 266)

²⁴ The automelon Χαίροις ἀσκητικῶν ἀληθῶς (*Initia*,
 v/1, 70); see f. 61v.

²⁵ The automelon Ὡς γενναῖον ἐν μάρτυσιν (*Initia*, v/
 1, 158–60)

²⁶ The automelon Τί ὑμᾶς καλέσωμεν, ἅγιοι (*Initia*, iv,
 159)

- 68r [γλ -] • (*) ЧѢТО ТѦ ДАНИЛЕ НЗВѢЩАЕМЪ
(~ Τι σε, δανιήλ, προσφθεγζώμεθα)
[γλ -] • (*) ЧѢТО ТѦ ДАНИЛЕ НАРЩАЕМЪ
(~ Τι σε, δανιήλ, ὀνομάσωμεν)
68v γλ ē • ПОРОУЧЕНИИ ТИ ТАЛАНЪТЪ ОУЪ ХРИСТА
(~ Τὸ ἐμπιστευθέν σοι τάλαντον παρὰ
χριστοῦ)

St. Spyridon

- 12 ВЪ БІ • І(ВѦ)Т(А)ГО ЕПЪРНОДА
γλ ā • ТЪРЖЕСТВО ІВѢТЪЛО (~ Πανήγυρις
φαιδρά)
69r γλ ā • ПѠ ОБѢМА ²⁷ ОБЛАКЪ ТѦ: (*) ВЕЛНКИНХЪ
ТВОРЬЦЪ (~ Μεγίστων ποιητής)
γλ ā • ПРЕПОДОБНЕ ОУЪЧЕ БЛАЖЕНЕ (~ "Οσιε
πάτερ μακάριε)
69v γλ ē • (*) СВАЩЕННОМЪ БОЖЕСТВЕННИ
СЪОУДАЪ (~ Ἱεραρχῶν τὸ θεῖον κειμήλιον)

St. Eustratius and Companions

- 70r 13 ВЪ ГІ • І(ВѦ)ТЫХЪ(Ъ) М(ΟΥ)Ч(Ε)Н(Η)КЪ
ΕΥΤΡΑΤΙΑ ΝЖЕ СЪ ННМ(Ъ) • γλ ī • ВѢТНИКЫННН
СЛОВЕБЫ (~ Ῥητορικοῖς ἔπεσιν)
γλ ī • ПОВЕЛѢННН ГЛОУБНННН ПОГРОУЗНАЪ ІЕН
БЛАЖЕНЕ (~ Δογματικοῖς βάθεσι
κατεπόντισας, μάκαρ / *Initia*, i, 318)
70v γλ ī • БОЖЕСТВЕННОЮ МОУДРОСТНЮ (~ Τὸν ἐν
τῇ θεῖα σοφίᾳ)
71r γλ ā • ВЫШЕ ЖЕЛНННКАГО НАКАЗАННН
ΑΠΟΤΟΛΕΚΟΥ (~ Ὑπὲρ τὴν τῶν ἐλλήνων
παιδείαν, τὴν τῶν ἀποστόλων)
γλ ē • МОУЧАЩИНХЪ ШАТАННН (~ Τῶν
τυραννούντων τὰ θράση)

St. Thyrsus and Companions

- 14 ВЪ ДІ • І(ВѦ)ТЫХЪ(Ъ) М(ΟΥ)Ч(Ε)Н(Η)КЪ ἈΥΡΕΑ
НЖЕ СЪ ННМ(Ъ) • (folio 71v) • γλ ā • ПѠ ІІКО
Д(Ο)БЛА ВЪ: ²⁸ (*) СНОЮ ОУКРѢПЛАЕМН
МОУЧЕНИЧНОЮ МОУЧЕНИЦИ (~ Τῇ δυνάμει
νευρούμενοι τοῦ δεσπότη οἱ μάρτυρες
/ *Initia*, iv, 51)

²⁷ Reference to the automelon Νεφέλην σε φωτὸς
αἰθίου (*Initia*, ii, 500) as applied to the two sur-
rounding texts

²⁸ Marginal note indicates the automelon Ὡς γενναῖον
ἐν μάρτυσιν (see n. 25 above).

St. Eleutherius

- 71v 15 ВЪ ЕІ • І(ВѦ)Щ(Ε)НОМ(ΟΥ)Ч(Ε)Н(Η)КА ЖЕЛѢДЕРІА
γλ ā • [ПѠ] ДАСТЪ ЗН: ²⁹ (*) СЪОУДАЪ
СВАЩЕННИ ДОУЧА (~ Σκεῦδος ἱερώτατον,
πνεύματος)

Prophet Haggai

- 16 ВЪ СІ • І(ВѦ)Т(А)ГО ПР(Ο)Р(Ο)КА ΑΓΓΕΑ
γλ ī • ПѠ МЧННН ТВО: ³⁰ (folio 72r)
(*) СЕЛЕННН ГОСПОДН СН Н ЦЪРКЫ (~ Σκηνώμα
θεῖον, ἔνδοξε, καὶ ναός)
72r (*) СЪОУДАЪ БОЖЕСТВЕННИ МВНЕС (~ Σκεῦδος
ῶφθης τοῦ πνεύματος)

The Three Youths and Prophet Daniel

- 17 ВЪ ЗІ • І(ВѦ)ТЫХЪ(Ъ) • ī • ОУРОКЪ Н ДАНИЛА
ПР(Ο)Р(Ο)КА • γλ ē • ДАННЛА МОУЖЪ ЖЕЛАННЮ
КАМЕНЬ (~ Δανιήλ ἀνὴρ ἐπιθυμιῶν) ³¹
72v НЕД(ѢЛА) Б • І(ВѦ)Т(Ы)ХЪ О(ТЬ)ЦЪ ПН НА ТЪ
ОУТАСИША СНАЪ ОГННН ОУРОЦІ ³² γλ ē • (*)
ДОУХОВНО НАСЪ ВѢРННН СЪБЪРАЛЪ ІЕСТЬ
(~ Πνευματικῶς ἡμᾶς, πιστοί,
συνήγαγε)

*Sts. Sebastian, Zoë, Mark, Marcellinus, and
Tiburtius*

- 73r 18 ВЪ НІ • І(ВѦ)Т(Ы)ХЪ М(ΟΥ)Ч(Ε)Н(Η)КЪ
СЕВАСТНАНЪ ЗОН МАРКО ΜΑΡΚΕΑΝНЪ ТИВУРТИН
γλ ā • ПѠ ПРѢХВАЛ: ³³ (*) КРЪВЪМН
ЧЪСТЫНННН СН (~ Αἱμάτων τιμίῶν σου)
73v [γλ -] • (*) СЪ СЕВАСТНАНЪМЪ СТРАЖЕТЪ ЗОН
(~ Σεβαστιανός τε καὶ ζωή)

*Sts. Probus, Elias, Ares, Macarius, and
Eugenius*

- 19 ВЪ ОІ • І(ВѦ)Т(Ы)ХЪ М(ΟΥ)Ч(Ε)НННКЪ ПРОМА
ННН АРЕА ΜΑΚΑΡНА Н ΕΥΓΕΝНА • γλ ā • ПѠ

²⁹ The automelon Ἐδωκας σημειῶσιν (*Initia*, i, 353–54)

³⁰ The automelon Οἱ μάρτυρές σου, κύριε (*Initia*, iii, 55)

³¹ Cf. f. 80r.

³² Ibid.

³³ The automelon Πανεύφημοι μάρτυρες ὑμᾶς (see n.
23 above)

Πρέχβαλνн: ³⁴ (*) Прѡма же и ареа вѣрьннн
и божьствѣнааго ювгенна (~ Πρόμον τε καὶ
ἄρεα ἡλεὶ καὶ θεῖον εὐγένιον / *Initia*,
iii, 356)

St. Ignatius

- 74r 20 ВѢ К • С(ВѦ)Щ(Е)НОМ(ΟΥ)Ч(Е)Н(Н)КА ИГНАТИИ
ГЛ̃ А • ТѢЛО ДОУШЕВЬНОЕ И ДЪХНОВЬНЫИ
(~ Στήλη ἔμψυχος καὶ ἔμπνους)
ГЛ̃ А • О КРѢПЪКЪИ И ТВЪРДЪИ (~ Ὡ τῆς
στερρᾶς καὶ ἀδαμαντίνου)
74v [ГЛ̃ -] • О ЧИСТЫНХЪ И ЧЫСТЫННХЪ ТВОИХЪ
СТРАСТНИ
75r ГЛ̃ А • СЛЫШИ НЕБО И ВЪНОУШИ ЗЕМЛЕ СЕ БО
СЫНЪ (~ Ἄκουε, οὐρανέ, καὶ ἐνωτίζου ἡ
γῆ· ἰδοὺ γὰρ ὁ υἱός) ³⁵ • ГЛ̃ Н • БОГОНОСЧЕ
ИГНАТИЕ ТВОЕГО ЛЮБИМААГО (~ Θεοφόρε
ἰγνάτιε, τὸν σὸν ἔρωτα)

St. Juliana

- 75v 21 ВѢ КѦ • С(ВѦ)ТЫИ М(ΟΥ)Ч(Е)Н(Н)ЦА ОУЛИМННН
ГЛ̃ А • ПѢ ИКО ДОБЛА ВЪ МЧНЦѢХЪ: ³⁶ (*)
ОБАГЪРЕННЕМЪ ПЛЪТИ СЪПАСАНОЮ (~ Ταῖς
βαφαῖς ταῖς ἐξ αἵματος σωτηρίου)
[ГЛ̃ -] • (*) ВЪЗНЕМЪ СЪПОДОБЛШНЕМЪ И КЪ
ОГНЮ (~ Αἰκισμοῖς ὁμιλήσασα, καὶ πυρί)

St. Anastasia

- 76r 22 ВѢ КѢ • С(ВѦ)ТЫИ М(ΟΥ)Ч(Е)Н(Н)ЦА АНАСТАСИИ
СТНХ(НРЫ) • ГЛ̃ Н • ПѢ МЧНЦИ ТВОИ ГН
ЗАБЫВЪ: ³⁷ МОУЧЕНИЦА ТВОИ ЧЛОВѢКОЛЮБЧЕ
ВЪЗЛЮБЕНЪШН (~ Ἡ μάρτυς σου, φιλάν-
θρωπε, ἐπιποθήσασα / *Initia*, ii, 42)
[ГЛ̃ -] • МОУЧЕНИЦА ТВОИ БЕСЪМЪРТНЕ
ВЪСКРЪСЕННА
76v ГЛ̃ Н • МОУЧЕНИЦА ТВОИ СЪПАСЕ НАШЕ
ИСТОЧНИКЪ (~ Ἡ μάρτυς σου, σωτὴρ
ἡμῶν, πηγὴν / *Initia*, ii, 42) • ГЛ̃ Б • (*)
ΟΥДОБРЕННЕ БОЖЬСТВѢНОЕ ВЪСКРЪСЕНИЮ МЕНЕ

- 77r ГЛ̃ Б • ВЪСКРЪСЕНИЮ ВЪСПРНМАА ИСН ДАРЪ
(~ Τῆς ἀναστάσεως εἴληφας τὸ δῶρημα)
ГЛ̃ Д • (*) ЖИКОТЪНААГО ВЪСТАНИИ ХРИСТОКА
(~ Τῆς ζωηφόρου ἀναστάσεως χριστοῦ)

The Ten Martyrs of Crete

- 77v 23 ВѢ КѢ • С(ВѦ)ТЫХЪ М(ΟΥ)Ч(Е)Н(Н)КЪ І • ИЖЕ
ВЪ КРНТѢ • ГЛ̃ Б • КРНТЪ ПРѢДЪПРАЗДНОВАЮЕТЪ
ДННЬСЪ (~ Κρήτη προεορτάζει σήμερον)
ГЛ̃ Г • (*) ДОБЛИИ МОУЧЕНИЦИ ИСТНИИ
(~ Γενναῖοι μάρτυρες ἀληθείας)
78r ГЛ̃ С • ПѢ ВЪЕ УПЪВЪ: ³⁸ (*) ДА ПОЧЪТЕНЪ БОУДЕТЪ
АЕОДОУЛЪ (~ Εὐφημείσθω θεόδουλος)

St. Eugenia

- 24 ВѢ КД • С(ВѦ)ТЫИ М(ΟΥ)Ч(Е)ННИЦА ЮВГЕНИИ
ГЛ̃ Б • ПѢ ИГДА Ѡ ДРѢВА: ³⁹ (*) ЗАРЕЮ
ДОУХОВЬНОЮ ИСНО СНАЮЩН (~ Αἴγλη τῇ τοῦ
πνεύματος σαφῶς καταλαμπομένη)

Sunday of the Holy Forefathers

- 78v НЕД(ѢЛѦ) А • С(ВѦ)Т(Ы)ХЪ ПРАО(ТЬ)ЦЕ
СТНХ(НРЫ) • ГЛ̃ Г • ПРАОТЪЧЬСКИИ СЪСТАВЪ
(~ Τῶν προπατόρων τὸ σύστημα)
ГЛ̃ С • ПРѢЖЕ ЗАКОНА ОТЬЦА (~ Τοὺς πρὸ τοῦ
νόμου πατέρας)
79r ГЛ̃ З • ПРНДѢТЕ ВЪИИ Вѣрьннн (~ Δεῦτε
ἅπαντες πιστῶς)
79v [ГЛ̃ -] • ВЪСѢХЪ ПРОРОКЪ ПРОРЪЧЕНИИ
(~ Πάντων τῶν προφητῶν αἱ προρρήσεις)
[ГЛ̃ -] • ПРНДѢТЕ ЗЕМЛЪННИ СЪГЛАСНО
(~ Δεῦτε οἱ γηγενεῖς, συμφώνως)

Sunday of the Holy Fathers

НЕД(ѢЛѦ) • Б • ПРѢДЪ РОЖЬСТВѢНОМЪ
Х(РИСТО)ВЪМЪ С(ВѦ)Т(Ы)ХЪ О(ТЬ)ЦЕ СТНХ(НРЫ)
ГЛ̃ Б • ДОМЕ ИФРАНТОВЪ (~ Οἶκος τοῦ
ἐφραθά) • [ГЛ̃ -] • ВЪСЧЫСТЫННХЪ ОТЬЦЕ
БОЖЬСТВѢНОЮ ПАМѦТЪ (~ Πάντες τὴν τῶν
σεπτῶν νῦν [προ]πατόρων μνήμην)

³⁴ See n. 23 above.

³⁵ See reference from f. 81r.

³⁶ The automelon Ὡς γενναῖον ἐν μάρτυσιν (see n. 25
above)

³⁷ The automelon Οἱ μάρτυρές σου κύριε (see n. 30
above)

³⁸ The automelon Ὡς ἀποθέμενοι ἐν οὐρανοῖς
(*Initia*, iii, 82); see f. 40v.

³⁹ The automelon Ὡς ἐκ τοῦ ξύλου σε νεκρὸν (*Initia*,
iii, 180–81)

80r [γλ -] • ΟΥΓΑΓΙША ΟΓНЬНОЮ СЛΟΥ (~ Εσβεσαν τοῦ πυρός τὴν δύναμιν) ⁴⁰ • γλ ̅ • РАДОУИТЕСЯ ПРОРОЦИ ЧЛ҃Т҃ЬНИИ (~ Χαίρετε, προφῆται τίμιοι) ДАНИЛЪ МОУЖЕ ЖЕЛАННЮ ПНЕ(АНО)ІЕ ГДЕ ЖЕ • ҃ • ОТРОКЪ ПРѢДН ⁴¹

Forefeast of the Nativity ⁴²

С҃ТНХ(Н)РА ПРЕДЪПРАЗДНѢСТВОУ І҃ГДА ЖЕ ТРЕП(АРЬ) ПОЧЬНОУТѢ ПѢТ[І?] ГОТОВИСЯ ВНАЛЕОМ: ТЪГДА Н С҃ТНХ(Н)РА • γλ ̅ • (folio 80v) ПРЕДЪПРАЗДНѢНОУМЪ ЛЮДИЕ ХРИСТОВО РОЖЕСТВО Н ВЪЗЪМЪШЕ РАЗΟΥМЪ КЪ ВНАЛЕУМОУ ВЪЗНДѢМЪ ОУМЪМЪ Н ОУЗЪРНМЪ ДѢКОУ (~ Προεορτάσωμεν, λαοί, χριστοῦ τὰ γενέθλια ... καὶ κατίδωμεν τὴν παρθένον)

80v [γλ -] • ПРѢДЪПРАЗДНѢНОУМЪ ЛЮДИЕ ХРИСТОВО РОЖЕСТВО Н РАЗΟΥМЪ ВЪЗЪМЪШЕ КЪ ВНАЛЕУМОУ ВЪЗНДѢМЪ ОУМЪМЪ Н ОУЗЪРНМЪ І҃ЖЕ ВЪ ВЪРТЫПѢ (~ Προεορτάσωμεν, λαοί, χριστοῦ τὰ γενέθλια ... καὶ κατίδωμεν τὸ ἐν σπηλαίῳ)

81r СЛЫШИ НЕБО Н ВЪНОУ: ПНЕ(А)НО ПРѢЖ(Е) НДЕ ЖЕ НГНАТНА Б(О)ГОНОС҃ЦА ЕГО М(Ѣ)С(А)ЦА: ⁴³ γλ ̅ • СЕ ВРѢМА ПРИБЛИЖИСЯ СЪПАСЕНИЮ (~ Ἴδού καιρὸς ἤγγικε τῆς σωτηρίας)

81v γλ ̅ • ВНАЛЕУМЕ ОУГОТОВИСЯ ВЪЗПОИ (~ Βηθλεὲμ εὐτρεπίζου, ὕμνησον) [γλ -] • ХРИСТОУ ПР҃ХОДАН МВѢ БОГЪ НАШЕ ПР҃ДЕТЬ Н НЕМОУДНТЬ ОУЪ БРАКОУНЕНСКОУСЪНЫМ (~ Χριστὸς ὁ ἐρχόμενος ἐμφανῶς θεὸς ἡμῶν, ἥξει καὶ οὐ χρονιεῖ· ἐξ ἀπειρογάμου)

82r [γλ -] • ИСАИА АНКОУН ГЛОВО БОЖИЕ (~ Ἦσαΐα χόρευε λόγον θεοῦ) • γλ ̅ • НЕ СКАРБИ НУСИДЕ (~ Μὴ στύγναζε, ἰωσήφ) 82v γλ ̅ • ВНАДѢШН ТѢ ТВАРЬ ВЪСЯ ВЪ ВНАЛЕОМѢ (~ Ὁρώσά σε ἡ κτίσις ἅπανα ἐν βηθλεὲμ)

83r γλ ̅ • ВЪРТЫПЕ ОУКРАСИСЯ АГНИЦА (~ Σπήλαιον εὐτρεπίζου ἡ ἄμνας) • γλ ̅ • ВЪСПРНМН ВНАЛЕУМЕ БОЖНЮ (~ Ὑπόδεξαι βηθλεὲμ τὴν τοῦ θεοῦ)

83v γλ ̅ • ВНАЛЕУМЕ ОУГОТОВИСЯ БЛАГОУКРАСИТЕСЯ (~ Βηθλεὲμ ἐτοιμάζου· εὐτρεπίζέσθω)

⁴⁰ Cf. f. 72v.

⁴¹ Cf. f. 72r.

⁴² Includes troparia of the Hours; see ff. 83v and 201r.

⁴³ Cf. f. 75r.

γλ ̅ • С҃ИЩЕ ГЛАГОЛЕТЬ НУСИДѢ КЪ ДѢВЦИ МАРИЕ (~ Τάδε λέγει ἰωσήφ πρὸς τὴν παρθένον)

84r γλ ̅ • СЪ БОГЪ НАШЕ НЕ ВЪМѢННТЕСЯ ННЪ КЪ НЕМОУ РОДНВЫНСЯ (~ Οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· ὁ τεχθεὶς)

84v γλ ̅ • ПРѢЖЕ РОЖЕСТВА ТВОЕГО (~ Πρὸ τῆς γεννήσεως τῆς σῆς) • γλ ̅ • НОСИДЕ РЫЦН НАМЪ (~ Ἰωσήφ, εἰπέ ἡμῖν)

85r γλ ̅ • ПР҃НДѢТЕ ХРИСТОНОС҃НИИ ЛЮДИЕ Н ВНАНТЕ ЧУДО (~ Δεῦτε χριστοφόροι λαοί, κατίδωμεν θαῦμα) • γλ ̅ • ДНВЛАШЕСЯ НРОДЪ ВНАМ (~ Ἐξεπλήττετο ὁ ἡρώδης ὀρώων) ⁴⁴

85v γλ ̅ • І҃ГДА НОСИДѢ ДѢВЦЕ СКАРБИ (~ Ὅτε ἰωσήφ, παρθένε, λύπη)

86r γλ ̅ • ДННЕС РАЖАЕТСЯ ОУЪ ДѢВЫ (~ Σήμερον γεννᾶται ἐκ παρθένου)

Nativity

25 ВЪ КѢ • Р(О)Ж(Ь)СТВО Г(ОСПОД)А НАШЕГО І(СУ)С(А) Х(РИСТ)А • γλ ̅ • ПР҃НДѢТЕ ВЪЗДРАДОУИМЪСЯ ГОСПОДЕНН НЫНѢШНЮ ТАННОУ НЕПОВѢДАЮЩЕ СРѢДѢГРАДНЕ (~ Δεῦτε, ἀγαλλιασώμεθα τῷ κυρίῳ, τὸ παρὸν μυστήριον ἐκδιηγούμενοι. Τὸ μεσότοιχον)

86v γλ ̅ • ГОСПОДОУ ННЕСОУГО РОЖШОУСА ОУЪ СКАТНА ДѢВЦА (~ Τοῦ κυρίου ἰησοῦ γεννηθέντος ἐκ τῆς ἀγίας παρθένου)

87r γλ ̅ • ЧЬТО ТИ ПРИНЕСЕМЪ ХРИТЕ (~ Τί σοι προσενέγκωμεν, χριστέ) • γλ ̅ • ЦЕАРЫТВИЕ ТВОЕ ХРИТЕ БОЖЕ ЦЕАРЫТВИЕ ВЪСѢХЪ ВѢКЪ Н ВЛАДЫЧЕСТВИЕ ТВОЕ ВЪ В[Ъ]САКОМ[Ъ] РОД[Ѣ] Н РОДѢ ВЪПЪШЕСЯ (~ Ἡ βασιλεία σου, χριστέ ... γενεᾶ. Ὁ σαρκωθείς)

87v [γλ -] • ВЪГОУТОУ ЕДИНОВЛАСТЕТСТВОУЮЩОУ НА ЗЕМАН (~ Αὐγούστου μοναρχήσαντος ἐπὶ τῆς γῆς)

88r γλ ̅ • ДННЕС ХРИТОУ ВЪ ВНАЛЕУМѢ РАЖАЕТСЯ ОУЪ ДѢВЦѢ ДННЕС (~ Σήμερον ὁ χριστὸς ἐν βηθλεὲμ γεννᾶται ἐκ παρθένου. Σήμερον) • ННО • γλ ̅ • НА ХВАЛ(НТЕХЪ) ⁴⁵ ВЕСЕЛНТЕСЯ ПРАВѢДННИ НЕБЕСА РАДОУИТЕСЯ ВЪЗНГРНТЕСЯ (~ Εὐφραίνεσθε δίκαιοι· οὐρανοί, ἀγαλλιάσθε· σκιρτήσατε)

⁴⁴ See reference from f. 93v.

⁴⁵ I.e., psalm 148 at Lauds

- 88v γλ δ • Богородице дѣво рожьшии сѣпага
ουπραзни (~ Θεοτόκε παρθένε, ἡ τεκούσα
τὸν σωτῆρα, ἀνέτρεψας) • γλ δ • Придѣт[ε]
взгхвалимъ матерѣ (~ Δεῦτε ἀνυμνήσωμεν
τὴν μητέρα)
- 89r [γλ -] • Отыць нзвонилъ ѿеть н слово
(~ Ὁ πατὴρ εὐδόκησεν, ὁ λόγος)
γλ ε • Ангельскыи прѣдзидѣте еялы въ
внѣломѣ (~ Αἱ ἀγγελικαὶ προπορεύεσθε
δυνάμεις· οἱ ἐν βηθλεέμ)
- 89v [γλ -] • (*) Троубныхъ глагъ възпримѣте
пастыри (~ Σάλλιγγος φωνὴν ἀναλάβετε,
ποιμένες / *Initia*, iii, 449) • [γλ -] • Радоеть
роди мочениенкоуеиъ • γλ ε • Вълечи
персѣции цѣсарѣ (~ Μάγοι περσῶν
βασιλεῖς)⁴⁶
- 90r γλ ε • Анкоуѣтѣ ангелъ вѣи на нѣвѣхъ н
радоуѣтъ • (~ Χορεύουσιν ἄγγελοι
πάντες ἐν οὐρανῷ, καὶ ἀγάλλονται)
γλ ε • Дѣнь нѣвѣдѣи ѿетѣтъ •
(~ Σήμερον ἡ ἀόρατος φύσις)
- 90v γλ ε • Слава въ вышнѣхъ богу н на земан
мнрѣ дѣнь • (~ Δόξα ἐν ὑψίστοις θεῷ,
καὶ ἐπὶ γῆς εἰρήνη. Σήμερον)
γλ η • (*) Прѣлабѣио тѣнѣтъ [ε]змотриѣ
(~ Παράδοξον μυστήριον οἰκονομεῖται)⁴⁷
- 91r [γλ -] • (*) Како нздрѣкоу велѣкоу тѣнѣ
(~ Πῶς ἐξεῖπω τὸ μέγα μυστήριον)

St. Stephen

- 27 Вѣ кѣ • ε(βλ)т(а)го пѣрком(оу)ч(е)н(н)ка
ετѣфана • γλ б • Цѣсарю н владыцѣ (~ Τῷ
βασιλεῖ καὶ δεσπότῃ)
- 91v γλ б • Начатѣкъ моченикомъ етепѣ вѣры
(~ Ἀρχὴ ἐχρημάτισας τῶν μαρτύρων /
Initia, i, 180)
- 92r γλ б • Сѣагоу твою главоу рожниѣ
γλ д • Стефанъ добрыи начальникъ
(~ Στέφανος, ἡ καλὴ ἀπαρχή)

The 20,000 Martyrs and St. Theodore

- 92v 28 Вѣ кѣ • ε(βλ)т(ы)хъ м(оу)ч(е)н(н)кѣ дѣвѣ
тѣмѣ н ε(βλ)т(а)го ѡеодора • γλ д • пѣ

⁴⁶ Cf. f. 202r.

⁴⁷ Cf. f. 95r.

Прѣхвалѣи: ⁴⁸ Дѣвѣ тѣмѣ моченикѣ божни
цѣркы благодатию (~ Δισμύριοι μάρτυρες
χριστοῦ τοῦ θεοῦ τῇ χάριτι)
[γλ -] • (*) Мѣножѣтъ мѣногочѣлѣно
огнь (~ Πληθὺς πολυἀριθμὸς πυρί)
[γλ -] • (*) Любѣвию оукрѣплѣи христовоу
(~ Τῷ πόθῳ πυρούμενοι χριστοῦ /
Initia, iv, 362)

The Holy Infants and St. Marcellus

- 29 Вѣ кѣ • ε(βλ)т(ы)хъ младеиъ н
пр(ѣ)п(о)д(о)бн(а)го маркеа етих(ны)
γλ [-] • Страшно етронѣтъ твою
тѣнѣтъ гоуподъ • [γλ -] • (*) Вѣ оуши
гоупода сакауфа (~ Εἰς τὰ ὦτα κυρίου
σαβαώθ)
- 93v γλ ж • Днѣлашеа нродъ вѣдѣ вълхѣ
благочѣтѣи н гнѣвѣмъ побѣжаемъ: пнѣно
прѣж(е)⁴⁹

Apostle Timon, St. Anysia

- 30 Вѣ л • ε(βλ)т(а)го ап(о)ε(то)ла тимона н
ε(βл)тѣа аниса • етих(ны) • γλ η • пѣ С
прѣслабѣио чоу: ⁵⁰ (*) Сѣагоуебразѣнъ вѣ
ты вѣтъ прѣблѣиѣа еѣтоу (~ Φωτοειδής
ὅλως γέγονας προσομιλήσας φωτί /
Initia, v/1, 44) • γλ д • пѣ ѡко до: ⁵¹ (*)
дѣвѣтъ еѣтѣлоуѣи прѣсѣтѣиѣиѣа
(~ Παρθενίας λαμπρότησι
φαιδρυνθεῖσα)

St. Melania

- 94r 31 Вѣ лѣ ε(βл)тѣи меланин • γλ д • пѣ
Зѣвѣи: ⁵² (*) Ангѣлѣкоу вѣзлѣиѣиѣи
жѣтѣи (~ Ἡ τῶν ἀγγέλων ποθήσασα τὸν
βίον)

⁴⁸ The automelon Πανεύφημοι μάρτυρες ὑμᾶς (see n. 23 above)

⁴⁹ Cf. f. 85r.

⁵⁰ The automelon Ὡ τοῦ παραδόξου θαύματος! ὃ μυστηρίου καίνου (*Initia*, v/1, 235–36)

⁵¹ Marginal note indicates the automelon Ὡς γενναῖον ἐν μάρτυσιν (see n. 25 above).

⁵² The automelon Ὁ ἐξ ὑψίστου κληθεῖς (*Initia*, iii, 29)

- 94v ВЪ НЕД(Ѣ)ЛЮ ПО Р(О)Ж(Ь)СТВѢ Х(РИСТО)ВѢ
Д(А)В(Ы)ДОУ НОСИФУ НАКОВѢ БРАТОУ
Г(ОСПОДЬ)НЮ • ГЛ 5 • ИЕРѢОМЪ ПАМАТЬ Н
ЦѢСАРЕМЪ (~ 'Ιερέων μνήμη καὶ βασιλέων)
ГЛ Н • ПАМАТ[Ь] СВѢТЛА Н ПРЕСВѢТЛЫН⁵⁴
ГЛ Н • (*) НЕИЗДРЕЧЕННАГО СЪМОТРЕННА
ТАННОУ
95r ГЛ Н • (*) ПОИ ДАВЫДЕ БРАЦАННЕМЪ ДВИЖА⁵⁵
ГЛ Н • (*) ПРЕСЛАВНО ТАИНСТВО СЪМОТРИСА
(~ Παράδοξον μυστήριον
οἰκονομεῖται)⁵⁶

January

- 95v М(Ѣ)С(Ѧ)ЦЬ НАНѢАРЬ РЕКОМЫН ПРОСННЬЦЬ⁵⁷
НМАТЬ Д(Ь)НН ЛѦ • Д(Ь)НН НМАТ(Ь) ЧАС(Ъ) Т
А НОЩЬ ДІ

Circumcision, St. Basil

- 1 ВЪ Д(Ь)НН • УБРѢЗАННІЕ Г(ОСПОД)А НАШЕГО
І(С҃У)С(А) Х(РИСТ)А Н С(ВѦ)Т(А)ГО ВАСИЛІА
ГЛ Д • (*) ВЪСѢХЪ СМЫТИХЪ ВЪПРННАЪ ІЕСИ
(~ Πάντων τῶν ἁγίων ἀνεμάξω)
ГЛ Д • (*) Ѡ БОЖЕСТВНА Н СВАЩЕНА ХРИСТОВЫ
ЦРКВѢ (~ Ὡ θεία καὶ ἱερὰ τῆς χριστοῦ
ἐκκλησίας)
96r ГЛ Б • (*) ИСТИННЫХЪ ПОУЧИЛАСА ІЕСИ
ІЕСТЬСТВѢ (~ Τῶν ὄντων ἐκμελετήσας τὴν
φύσιν) • ГЛ 5 • (*) ИЖЕ БЛАГОДѢТИ ЧЮДЕСЫ
(~ Ὁ τὴν χάριν τῶν θαυμάτων)
96v ГЛ 5 • (*) НЕПОСЫДѢСА ПРЕБЛАГЫН (~ Οὐκ
ἐπὶσχύνθη ὁ πανάγαθος) • ГЛ 5 • ИЗАННАСА
БЛАГОДѢТЬ ВЪ ОУСТНАХЪ ТВОИХЪ ПРЕПОДОБЬНЕ
ОТЧЕ Н БЫСТЬ (~ Ἐξεχύθη ἡ χάρις ἐν
χείλεσί σου, ὅσιε πάτερ, καὶ γέγονας)
97r ГЛ Н • СЪХОДА СЪПАСЪ РОДОУ
(~ Συγκαταβαίνων ὁ σωτὴρ τῷ γένει)
ГЛ Н • (*) МОУДРОСТИ РАЧНТЕЛЬ БЫВЪ
(~ Σοφίας ἐραστής γενόμενος)

- 97v СТИХ(Н)РА ПРЕД(Ъ)ПРАЗДННКАМЪ С(ВѦ)ТЫХ(Ъ)
Б(О)ГОМВЛЕННИ • ГЛ Д • СВѢТЛАЪ ОУБО
ПРЕШДЫН (~ Λαμπρά μὲν ἢ παρελθοῦσα)
ГЛ Б • БГА КЪ НЕМОУ ИДОУША (~ Ὅτε πρὸς
αὐτὸν ἐρχόμενον)
98r ГЛ Д • ТРОИЦА БОГЪ НАШЪ (~ Ἡ τριάς, ὁ
θεὸς ἡμῶν)
98v ГЛ Е • ПРИХОДАН ПЛЪТНЮ КЪ ИОРДАНОУ
(~ Ἐρχόμενος μετὰ σαρκὸς πρὸς
ιορδάνην) • ГЛ Е • ВЪ ИОРДАНЫЕТѢН РѢЦѢ
ХРИСТОУ (~ Ἐν ἰορδάνῃ ποταμῷ χριστός)
ГЛ 5 • ИДЕТЬ КЪ ИОРДАНОУ ХРИСТОУ
(~ Ἐρχεται πρὸς ἰορδάνην χριστός)
99r ГЛ 5 • СВѢТЛѢН СЪАНЫЦА БЫСТЬ
(~ Φαιδρότερα ἡλίου γέγονεν)
ГЛ 5 • ОУГОТОВАНА ИОРДАНА РѢКА
(~ Ἐτοιμάζου, ἰορδάνη ποταμέ)
99v ГЛ [-] • ДНННН ВОДЬНН ОСВАЩАЮТСА
(~ Σήμερον τῶν ὑδάτων ἀγιάζεται)
ГЛ Н • ІІКО ЧЛОВѢКЪ КЪ РѢЦѢ (~ Ὡς
ἄνθρωπος ἐν ποταμῷ) • ГЛ Н • ПРАМО
ГЛАГОУ ВЪПН[Ю]ЩААГО (~ Πρὸς τὴν φωνὴν
τοῦ βοῶντος)
100r ГЛ Н • ПРЕДЪТЕЧЕКА Н КРЪСТИТЕЛЕКА (~ Ἡ τοῦ
προδρόμου καὶ βαπτιστοῦ)
100v ГЛ Н • СН ГЛАГОЛЕТЬ ГОСПОДЬ КЪ ИΩАΝНОУ
(~ Τάδε λέγει κύριος πρὸς ἰωάννην)
[ГЛ -] • ДНННН ПѢСННОЕ ПРОРОЧЕСТВО
(~ Σήμερον ἡ ψαλμικὴ προφητεία)⁵⁹
101r ГЛ Е • (*) РОУКОУ ТВОЮ ПРИКОСНОУВЪШОУСА
НЕПРНКОЕНОВЕНѢМЪ ВЪРГѢВЛАДЫЧНН (~ Τὴν
χεῖρά σου τὴν ἀψαμένην τὴν ἀκήρατον
κορυφῇν)

(lacuna)

Theophany

- 101v 6 ВЪ 5 • НА Б(О)ГОМВЛЕННІЕ СТИХ(Н)РА НА
Г(ОСПОД)Н ВЪЗВАХ(Ъ):⁶⁰ • ГЛ Б • ПРОСВѢТТЕЛА
НАШЕГО (~ Τὸν φωτισμὸν ἡμῶν)
ГЛ (?) • ИЕРДАНЬСКИА ВОДЫ (~ Τὰ ἰορδάνεια
ρεῖθρα)

⁵³ Cf. f. 202v.⁵⁴ Stefanovic, "The Tradition . . .", "ii, 18, no. 220⁵⁵ Ibid., no. 219⁵⁶ Cf. f. 90v.⁵⁷ See n. 20 above.⁵⁸ Includes troparia of the Hours; see also f. 202v.⁵⁹ Cf. f. 202v.⁶⁰ Marginal hand: по дѡну(и)

- 102r γλ β • ΗΖΒΑΒΗΤΕΛ[ΙΟΥ] ΗΑΗΕΜΟΥ (~ Τοῦ λυτρωτοῦ ἡμῶν) • γλ (?) • ВЪ НУРДАНЪ ТѢН РѢЦѢ ВНАДѢ ТѢ (~ Ἐν ἰορδάνῃ ποταμῷ ἰδὼν σε)
- 102v γλ β • (*) ДѢНЬСѢ НЕБОУ Н ЗЕМЛИ ТВОРИЦѢ (~ Σήμερον ὁ οὐρανοῦ καὶ γῆς ποιητῆς)
γλ β • ДѢНЬСѢ ХРИСТОУ НА НОРДАНЪ (~ Σήμερον ὁ χριστὸς ἐν ἰορδάνῃ)
- 103r⁶¹ γλ α • Свѣтъ ѡтъ свѣта вѣчна мѣри (~ Φῶς ἐκ φωτός ἔλαμψε τῷ κόσμῳ)
γλ α • Како тѣ христе рабѣ (~ Πῶς σε, χριστέ, δοῦλοι)
γλ (?) • Ты въ нурданѣ крестивѣся (~ Σὺ ἐν ἰορδάνῃ βαπτισθεὶς)
- 103v γλ α • О дѣланѣ свѣтъ мѣ мѣко н ризю нагѣ рабѣ (~ Ὁ ἀναβαλλόμενος φῶς ὡς ἱμάτιον, δι' ἡμᾶς) • γλ α • Трѣпеташе рогѣ крестителѣ (~ Ἐτρεμεν ἡ χεὶρ τοῦ βαπτιστοῦ)
- 104r γλ α • Прѣдѣте подражанѣ мѣри (~ Δεῦτε μιμησώμεθα τὰς φρονίμους)
γλ α • Тѣ догхѣмѣ н огнѣмѣ (~ Σὲ τὸν ἐν πνεύματι καὶ πυρί)
- 104v γλ α • Крѣпѣтъ христе н вѣхѣдѣ (~ Βαπτίζεται χριστὸς, καὶ ἄνεισιν)
γλ β • ВНАДѢ ТѢ КРЕСТИТЕ (~ Ὁρῶσά σε ἡ φύσις)
- 105r⁶² γλ β • ВЪСПОНѢ ВѢРНИИ КРЕЖЕ О НАГѢ БОЖНА КРЕТРОУМНА (~ Ἀνυμνήσωμεν οἱ πιστοὶ τῆς περὶ ἡμᾶς τοῦ θεοῦ οἰκονομίας)
γλ β • ВЪСТРОУМ НОРДАНЪСКИМ ОДѢМ (~ Νάματα ἰορδάνεια περιβάλου)
- 105v γλ β • БОГѢ СЛОВО ПЛЪТНО МѢНІА (~ Θεὸς λόγος ἐπεφάνη ἐν σαρκί) • γλ β • ВГДА ОТЪ ДѢВѢ СЪЛНЦА (~ Τὸν ἐκ παρθένου ἥλιον)
- 106r⁶³ γλ η • ГОСПОДН НІПЪЛНІТН ХОТѢ КРЕЖЕ НАРЕКАЗ (~ Κύριε, πληρῶσαι βουλόμενος ἃ ὥρισας)⁶⁴ • γλ η • ГОСПОДН ХОТѢ НІПЪЛНІТН ВЪСЕ ѡПРАВѢДАНІЕ (~ Κύριε, πληρῶσαι προθέμενος τὴν ἅπασαν δικαιοσύνην / *Initia*, ii, 308)

- 106v γλ η • ГОСПОДН ХОТѢ НІПЪЛНІТН ОВѢЧА ПОГИБѢШЕ (~ Κύριε, ζητῆσαι βουλόμενος τὸ πρόβατον τὸ ἀπολωλός / *Initia*, ii, 305) • γλ η • ЯНГЕЛЪСКИМ ВОННѢТѢ ОУЖАГОШАСѢ О ВНАДѢМѢМѢ ДѢНЬСѢ (~ Τὰ τῶν ἀγγέλων στρατεύματα ἐξίσταντο ἐπὶ τὸ ὀρώμενον σήμερον)

St. John the Forerunner (Baptist)

- 7 ВЪ β • С(ВѢ)Т(А)ГО ПР(Ѣ)Д(Ъ)Т(Е)ЧА ІОАН(НА)
γλ β • (*) ПЛЪТНОЕ Свѣтло прѣдѣте (~ Ἐνσαρκε λύχνε, πρόδρομε)

St. Polyeuctus

- 107r 9 ВЪ α • С(ВѢ)Т(А)ГО М(ΟΥ)Ч(Е)Н(И)КА ПОЛІЕΟΥКѢ • γλ α • ЯНГЕЛЪСКИМ ВОННѢТѢ ДѢНЬСѢ (~ Τὰ τῶν ἀγγέλων στρατεύματα σήμερον)

St. Gregory of Nyssa

- 107v 10 ВЪ ι • С(ВѢ)Т(А)ГО ГРИГОРИМ НѢСЪКААГО
γλ α • Ѡ ПРАВЪМ ВѢРЪ ДОБРЪ (~ Ὁ τῆς ὀρθῆς πίστεως γενναῖος)

St. Theodosius

- 11 ВЪ α ι • С(ВѢ)Т(А)ГО ДΕΟΔΟΣΙΑ
γλ β • Прѣподобѣне ѡтѣ мѣко градѣ (~ Ὅσιε πάτερ, ὡς πόλιν)⁶⁵

The Holy Fathers at Sinai and Raithou

- 108r 14 ВЪ α ι • С(ВѢ)Т(Ы)ХЪ МННХЪ
γλ η • Преподобѣни ѡтѣи поучивѣшѣ (~ Ὅσιοι πατέρες, μελετήσαντες)
[γλ -] • (*) Блаженн крѣте преподобѣни (~ Μακάριοι ἐστέ, ὅσιοι)

St. John Calabytes

- 15 ВЪ ε ι • С(ВѢ)Т(А)ГО НУАНА Х(РІ)Т(А) РАДН ННЦААГО (*folio 108v*) • γλ β • ОУТВѢРГѢ МНРА (~ Ἀρνησάμενος κόσμον)

⁶¹ Marginal hand: на стѣх(овнѣ), i.e., with the assigned psalm verses (*aposticha*)

⁶² Marginal hand: на г(оспод)н вѣзб(ахъ) / слава(а)

⁶³ Marginal hand: на хвал(н)те г(оспод)а г н(е)б(е)с(ъ) / по двонц(н)

⁶⁴ Cf. MS Laura γ. 74, f. 38v–39r.

⁶⁵ Cf. f. 203r.

- 108v 16 ВЪ СІ • СЪПАДЕНИЕ Ч(Ъ)С(Т)НЫИХЪ ВЕРИГЪ
С(ВѦ)Т(А)ГО АП(О)С(ТО)ЛА ПЕТРА • ГЛ̃ 5 • ПАКЫ
НАМЪ ТЕПЛИИ (~ Πάλιν ἡμῖν ὁ θερμός)

St. Anthony

- 109r 17 ВЪ ЗІ • ПР(Ѣ)П(О)Д(О)БНААГО АНТОННА
ГЛ̃ 6 • ѢЖЕ НА ЗЕМАН АНГЕЛА (~ Τὸν ἐπὶ γῆς
ἄγγελον) • ГЛ̃ Н • НА НЕКО ТЕКОУЩЕ ВЪШЕДЪ
СѢДѢНИИ (~ Οὐρανοδρόμῳ ἐπιβὰς ὁχήματι)
109v ГЛ̃ Н • ПОДВИГЪ НЕЛЫСТНЫИ ТВЕРДОСТНО
110r ГЛ̃ Н • ВРЕМЕННЫИХЪ ПРЕЗЪРА ДОЛЫИИХЪ
(~ Τὰ τῶν προσκαίρων παριδὼν
χαμαῖζηλα / *Initia*, iv, 33)
110v ГЛ̃ Н • ИНОКЪ МЪНОЖЕСТВО НАСТАВНИКА ТА
(~ Τῶν μοναστῶν τὰ πλήθη, τὸν
καθηγητὴν σε)

St. Athanasius

- 18 ВЪ НІ • С(ВѦ)Т(А)ГО АΘΑΝΑΣΙΑ • ГЛ̃ 7 • (*)
БЛАГОУСЪТНО ОУСТАВЛАА ОУЧАШЕ
111r ГЛ̃ 8 • (*) ХРИСТОВА СВѦЩЕННИКА (~ Χριστοῦ
τὸν ἱεράρχην)

St. Euthymius

- 20 ВЪ К • С(ВѦ)Т(А)ГО ИЕУФИММНА СТИХ(Н)РА
ГЛ̃ 6 • ОУТВѢРЖЕНЪ ОУМЪМЪ И РАЗОУМЪМЪ
БОЖИЕМЪ (~ Ὡχυρωμένος τὸν νοῦν
γνώσει θεῖα)
111v ГЛ̃ 6 • БЛАГОДОУШЕСТВОУНТЕ ГЛАГОЛААШЕ
РОДИТЕЛЕМА (~ Εὐθυμεῖτε ἔλεγε τοῖς
γεννήτορσιν)

Apostle Timothy, St. Anastasius

- 22 ВЪ КѢ • С(ВѦ)Т(А)ГО АП(О)С(ТО)ЛА ТИМОФѢА И
М(ОУ)Ч(ЕНИ)КА АНАСТАСА СТИХ(Н)РА
ГЛ̃ 1 • СВѢТНААНИКА ВѢРНЫИМЪ (~ Τὸν
φωστῆρα τῶν πιστῶν)
112r ГЛ̃ 6 • ВЪЗВЕЛНЧНАЪ ИЕИ ХРИСТЕ ИКОЖЕ ВЪ
ИКОДѢИТЕИ (~ Ἐμεγάλυνας, χριστέ, ὡς ἐν
τῇ ἰουδαίᾳ) • ГЛ̃ 5 • ѢЖЕ КЪ БОГОУ ЛЮБИ⁶⁶

- 112v 23 ВЪ КГ • С(ВѦ)Т(А)ГО КЛИМЕНТА АНΚΥΡΕΣΚΑΑГО
СТИХ(Н)РА • ГЛ̃ Н • ВРѢМЕННЫИ ПРІЕШЕДЪ
КРОУГЪ (~ Τὴν τῶν χρόνων τετραχῶς
περίοδον)

St. Gregory the Theologian

- 25 ВЪ КѢ • С(ВѦ)Т(А)ГО ГРИГОРНА Б(О)ГОСЛОВЦА
ГЛ̃ 5 • (*) ВЪ ЦѢРКВѢ ХРИСТОВѢ ПРѢБЫВАА
113r ГЛ̃ Н • (*) СЪРДЦА ВѢРНЫИХЪ (~ Τὰς
καρδίας τῶν πιστῶν)

Translation of St. John Chrysostom

- 27 ВЪ КЗ • ВЪЗВРАЩЕНИЕ МОЩИИ С(ВѦ)Т(А)ГО
НУАНА ЗЛАТОΟΥСТААГО • ГЛ̃ 1 • ИЗАНЕСА
БЛАГОДѢТЬ ВЪ ОУСТНАХЪ ТВОИХЪ ПРЕПОДОБНЕ
ОТЪЧЕ НУАНЕ ЗЛАТОΟΥСТЕ (~ Ἐξεχύθη ἡ
χάρις ἐν χεῖλεσί σου, ὅσιε πάτερ,
ἰωάννη χρυσόστομε)
113v ГЛ̃ 1 • ВЕВЕЛНТЕА ДЪНЬСЪ ЦѢРКЫ БОЖИИ
СВѢТАЩИЕА (~ Ἀγάλλεται σήμερον ἡ
ἐκκλησία τοῦ θεοῦ λαμπруομένη)
ГЛ̃ 1 • ОТЪЧЕ ЗЛАТОΟΥСТЕ ИКО РѢКА (~ Πάτερ
χρυσόστομε, ὡς ποταμός)

St. Ephraim

- 114r 28 ВЪ КН • ПР(Ѣ)П(О)Д(О)Б(Ъ)Н(А)ГО ИЕФРѢМА
СЪРНИА • ГЛ̃ 6 • ПѢКО ФУННКЪ ДАВЫДЬСКИ
(~ Ὡσπερ φοῖνιξ δαυϊτικῶς)
ГЛ̃ 5 • РАЗОУМНО СТРАПЪТНЫИХЪ ЖИТИИ
ОТЪСТОПНАЪ ИЕИ (~ Ἐμφρόνως τῶν
ὀχληρῶν τοῦ βίου ἐπαναστάς)

Sts. Cyrus and John

- 114v 31 ВЪ ЛА • С(ВѦ)ТОУ БЕЗМЪЗДЪНИКОУ КΥΡΑ ИОАΝΑ
СТИХ(Н)РА • ГЛ̃ 6 • ПРНДѢТЕ ВѢРНЫИХЪ
СЪБОРНИЦЕ ДЪНЬСЪ (~ Δεῦτε τῶν πιστῶν ὁ
σύλλογος σήμερον) • ГЛ̃ Н • ДЪВОНЦА
МОУЧИИКА ДЪНЬСЪ ВЪЗНИА (~ Δυὰς
μαρτύρων σήμερον ἀνέτειλεν)

⁶⁶ Cf. f. 193r and Jagić, 385 and 596 (for Nov. 16).

Finding of St. John the Forerunner's Head

- 24 **ВѢ КД • ОБРѢТЕНІЕ ГЛАВЫ ИУАНА**
КР(Ь)СТ(НТЕ)ЛА • ГЛ ̅Ѣ • БОЖЬСТВЫННХЪ
РАЗΟΥМЪ (~ 'H τῶν θείων ἐννοιῶν)
121v **ГЛ ̅Ѣ • ПѢ РАДОУНѢ: 76 (*) РАДОУНѢ СВАЩЕНАМ**
ГЛАВО И СВѢТОНОСНАМ (~ Χαίροις ἡ ἱερὰ
κεφαλὴ καὶ φωτοφόρος)
122r **[ГЛ -] • (*) ВѢ СЪЛОУДѢ СЪКРЪКЕНОУ**
(~ Στάμνω ἐγκεκρυμμένη) • [ГЛ -] • (*)
ГЛАВА АГНЦА БОЖНА (~ Κάρα ἡ τὸν ἀμνὸν
τοῦ θεοῦ)
122v **ГЛ ̅Ѣ • ЧЬЛО НЗНДОУТЕ ВНАДѢТЪ ЧЛОВѢКА**
ГЛ ̅Ѣ • СЪКРОВНИЩЕ БОЖЬСТВЫННХЪ ДАРОВЪ
(~ Θησαυρὸς ἐνθέων δωρεῶν)
123r **ГЛ ̅Ѣ • ВЪСЧЕЧЬНОЮ ГЛАВОУ КРЪСТНТЕЛА**
(~ Τὴν πανσεβάσμιον κάραν τοῦ
βαπτιστοῦ σου)

March

М(Ѣ)С(А)ЦЬ МАРТЪ РЕКОМЫН СУХЫН 77 НМАТ(Ь)
Д(Ь)НИН ЛА • Д(Ь)НИН НМАТ(Ь) ЧАС(Ъ) БІ • А
НОЩЬ БІ

St. Eudocia

- 1 **ВѢ ̅А Д(Ь)НЬ • С(ВЛ)ТѢН ІЕУДОКНѢ**
ГЛ ̅Ѣ • ОСТАВНѢШН КРАСНАМ (~ Καταλιπούσα
τὰ τερπνά)

The Forty-Two Martyrs of Amorion

- 123v 6 **ВѢ ̅Ѣ • СТРАС(ТЬ) 78 С(ВЛ)Щ(Е)НО М(ΟΥ)Ч(Е)Н(Н)КЪ**
НОВОМВЛЕННХЪ МѢ 79 • ГЛ ̅Ѣ • ПЪЛКЪ
БОГОВѢНЧАНЫН НОВОМВЛЕННХЪ (~ Φάλαγγα
θεοστεφῆ ἀρτιφανῶν)
124r **ГЛ ̅Ѣ • (*) ЦЪРКЫ ДЫНЬСЪ ТЪРЖЬСТВОУЕТЪ**
(~ 'H ἐκκλησία σήμερον πανηγυρίζει)

⁷⁶ The automelon Χαίροις ἀσκητικῶν ἀληθῶς (n. 24 above)

⁷⁷ See n. 20 above.

⁷⁸ Cf. f. 18v (n. 6 above) and f. 124r.

⁷⁹ I.e., the “newly revealed” martyrs (of A.D. 847)

⁸⁰ Cf. f. 18v (n. 6 above) and f. 123v.

The Forty Martyrs of Sebaste

- 9 **ВѢ ̅А • СТРАС(ТЬ) 80 С(ВЛ)Т(Ы)ХЪ М**
М(ΟΥ)Ч(Е)Н(Н)КЪ ВЪ ГРАДѢ СЕВΑΣΤΗН
М(ΟΥ)Ч(Е)ННХЪ • ГЛ ̅А • (folio 124v) ДНКА
ЧЕТКЪРОДЕЛТНО (~ Χορὸς
τετραδεκαπύρσευτος)
124v **ГЛ ̅Н ̅Ѣ • ТЪРПАЩЕ МОУКЫ КРѢПЪКО**
(~ Φέροντες τὰ παρόντα γενναίως)
ГЛ ̅Н ̅Ѣ • МЕТΟΥЩЕ ОДѢННІЕ ВЪСЕ
(~ Ρίπτοντες περιβόλαια πάντα)
125r **ГЛ ̅Н ̅Ѣ • ЗЪРАЩЕ МКО ПИЩА МОУЧЕННА**
(~ Βλέποντες ὡς τρυφᾶς τὰς βασάνους)
125v **ГЛ ̅Н ̅Ѣ • ВЕДОМН КЪ ВОДѢ ЖНѢ**
126r **ГЛ ̅Н ̅Ѣ • ИСТИННОЮ ЧАШУ ОУЪ СВОНХЪ КРЪВНН**
ОГНЬМЪ (~ Ἀληθείας κρατῆρα ἐξ οἰκείων
αἱμάτων τῷ πυρὶ) • ГЛ ̅Н ̅Ѣ • ОГНЕВН
ПРОТИВЛЪЩЕА Н СТОУДЕННЮ СЪГРѢВЪЩЕА
(~ Τῷ πυρὶ στομωθέντες καὶ τῷ κρίει
θαλφθέντες / Initia, iv, 363)
126v **[ГЛ -] • ІВЗЕРО МКО РАН** (~ Τὴν λίμνην ὡς
παράδεισον) • ГЛ ̅Н ̅Ѣ • ЧЕТЫРНАДЕЛТЕНСЛА
ЛНКА МОУЧЕНИНЪСКА (~ Τὴν
τετραδεκάριθμον χορείαν τῶν
μαρτύρων)

St. Alexius

- 127r 17 **ВѢ ̅ЗІ • С(ВЛ)Т(А)ГО АЛЪЗА ЧА(О)В(Ѣ)КА**
Б(О)ЖАМ • ГЛ ̅А • ПѢ НѢНЫМЪ: 81
(*) СТРАННОЮБНІЕМЪ ЦВѢТЫН
127v **[ГЛ -] • (*) ВѢ ОУЧЕЧЕВѢ ТВОЕМЪ**
[ГЛ -] • (*) НА ТЪВРДѢМЪ КАМЕНИ ДОУШН

Annunciation

- 25 **ВѢ КѢ • БА(А)ГОВѢЩЕННІЕ С(ВЛ)ТЫМ**
Б(О)Г(ОРОДН)ЦА • ГЛ ̅А • ПѢ Ѡ ПРѢСЛАВЪ: 82 (*)
ОУЪ ВЫШНННХЪ МѢСТЪ ГАВРАЛЪ ВЕСПЪЗТЬНЫН
128r **[ГЛ -] • (*) Ѡ ДНВННОЕ ЧОУДО ГАВРНАЪ**
ПОУЕТНКА (~ Ὡ τοῦ παραδόξου θαύματος!
γαβριὴλ ἐστάλη / Initia, v/1, 232)
[ГЛ -] • (*) Ѡ ДНВННОЕ ЧОУДО БОГЪ СЛОВО

⁸¹ The automelon Τῶν οὐρανίων ταγμάτων (*Initia*, iv, 352–53)

⁸² Ambiguous reference to the Ὡ τοῦ παραδόξου θαύματος matrix of model chants and contrafacta in the first mode; cf. f. 183r and *Initia*, v/1, 232–33.

- 128v (~ Ὡ τοῦ παραδόξου θαύματος! ὁ θεὸς καὶ λόγος / *Initia*, v/1, 234)
 гл̃ а • вѣ шестын мѣсѣцѣ архистратигѣ
 (~ Τῷ ἔκτω μηνὶ ὁ ἀρχιστράτηγος)
 гл̃ а • вѣ мѣсѣцѣ шестын погъланѣ бысть
 (~ Ἐν τῷ μηνὶ τῷ ἔκτῳ ἀπεστάλη)
 129r гл̃ б • Отъ вѣка оугаиена отъкрываиетьсѣ
 (~ Τὸ ἀπ' αἰῶνος μυστήριον ἀνακαλύπτεται)
 129v гл̃ а • вѣ шестын мѣсѣцѣ погъланѣ бысть
 (~ Τῷ ἔκτῳ μηνὶ ἀπεστάλη)
 гл̃ а • Се вѣздвнженне нынѣ [ѣ] мвнса намѣ
 (~ Ἰδοὺ ἡ ἀνάκλησις νῦν ἐπέφανεν ἡμῖν)
 130r гл̃ а • Пѣзыка югоже не вѣдѣаше
 (~ Γλῶσσαν ἣν οὐκ ἔγνω)
 гл̃ ̅ (?) • Погъланѣ бысть сѣ неβεѣе гаврннѣ
 (~ Ἀπεστάλη ἐξ οὐρανοῦ γαβριήλ)

Archangel Gabriel

- 130v 26 вѣ к̅ • сѣборѣ с(вѣ)т(а)го н
 б(о)ж(ь)с(т)вѣннаго арханг(ѣ)ла гаврнла
 131r гл̃ а • п̅ дасѣ зна: ⁸³ • (*) Родъ
 чловѣчьскын тѣ гаврнлѣ архистратигѣ
 [гл̃ -] (*) Отъ сѣ рѣдѣградинѣ враждѣ
 131v [гл̃ -] • (*) Прѣтелогу прѣдѣсто
 трысѣньчѣннаго (~ Τῷ θρόνῳ παρεστηκώς,
 μακάριε, τῆς τρισηλίου / *Initia*, iv, 331)⁸⁴

April

М(ѣ)с(ѣ)цѣ апрнлѣ рекомын брѣзнь ⁸⁵ нмат(ь)
 д(ь)нн̅ а • д(ь)нѣ нмат(ь) члѣ(ъ) г̅і • а ношѣ а̅і

St. Mary of Egypt

- 1 памат(ь) пр(ѣ)п(о)д(о)бьныа марина
 юг̅ѣптѣнынѣ • гл̃ б • доушевѣнаа оуловленна
 (~ Τὰ τῆς ψυχῆς θηρεύματα)
 132r с(т)нх(н)ра • гл̃ ̅ • п̅ вѣ оупованне на: ⁸⁶ (*)
 Тебѣ оубо вѣзбрани (~ Σὲ μὲν διεκώλυε)

⁸³ The automelon Ὡδῶκας σημείωσιν (see n. 29 above)

⁸⁴ Cf. Θρόνῳ παριστάμενος τῆς τρισηλίου θεότητος, καὶ πλουσίως (*Initia*, ii, 114; and MR, II, 74.)

⁸⁵ See n. 20 above.

⁸⁶ The automelon Ὡλην ἀποθέμενοι ἐν οὐρανοῖς (see n. 38 above)

- 132v [гл̃ -] • (*) Мѣстома поклоньшисѣ
 (~ Τόπους προσκυνήσασα) п̅ • (*) вѣ
 поустыннѣ живѣши (~ Ἐρημον οἰκήσασα)
*St. George*⁸⁷
 133r 23 вѣ к̅ • с(вѣ)т(а)го м(оу)ч(ѣ)ннѣа х(р)с(т)о)ва
 геургина • гл̃ б • Маетѣ правѣа рече
 (~ Νευέτω δίκαια, ἔφησεν)
 133v с(т)нх(н)ра • гл̃ а • вѣсн мзыцн вѣсплеиѣте
 роукамн (~ Πάντα τὰ ἔθνη κροτήσατε
 χεῖρας)⁸⁸ • гл̃ а • Пѣнне пѣнни
 лнѣзетвоующе коупно (~ Ἄισμα ἁσμάτων
 χορεύοντες ἅμα)
 134r гл̃ а • Краа моученикѣ н слава правѣдннѣ
 (~ Στήλη μαρτύρων καὶ δόξα δικαίων /
Initia, iii, 546) • гл̃ а • (*) Прнѣте
 любѣши моученикы пѣсньноую (~ Δεῦτε
 φιλομάρτυρες, ἁσματικῇν)
 134v гл̃ ̅ • Прнѣте вѣрьныи хѣ оутѣрженне
 прнѣте правѣдннѣ (~ Δεῦτε τῶν πιστῶν
 τὸ σύστημα, δεῦτε ἑορτήν)
 135r гл̃ ̅ • Достонно нмѣ прннѣлѣ юсн (~ Ἀξίως
 τοῦ ὀνόματος ἐπολιτεύσω) • гл̃ ̅ • Прнѣте
 вѣсн земьннн коньцн доуховьныи лнѣ
 сѣвѣкоупнмѣ пѣнни (~ Δεῦτε πάντα τῆς
 γῆς τὰ πέρατα πνευματικῇν χορείαν
 ἐπικροτήσωμεν, τῶν ἁσμάτων)
 135v гл̃ ̅ • дьньсѣ вѣселенаа вѣсѣ (~ Σήμερον ἡ
 οἰκουμένη πάσα)

Apostle Mark

- 25 вѣ к̅ • с(вѣ)т(а)го ап(о)с(т)о)ла марка
 неу(ан)г(ѣл)ста
 136r с(т)нх(н)ра • гл̃ а • п̅ Прѣхвалѣннн
 м̅: ⁸⁹ (*) Ѡ марѣ прѣхвалѣннѣ пица
 (~ Ὡ μάρκε πανάριστε, τρυφῆς)
 гл̃ а • (*) Ѡ марѣ прѣлабѣне моудра
 (~ Ὡ μάρκε θεόσοφε σοφοῦ)
 гл̃ а • (*) Ѡ марѣ прѣлабѣне хрѣста ⁹⁰
 136v гл̃ б̅ н̅ • На твон нзлннѣа благадѣтѣ (~ Σοῦ
 ἐξεχύθη ἡ χάρις) • гл̃ н̅ • Прнѣте
 небѣснннннн оученнн (~ Δεῦτε τῆς οὐρανίου
 μυσταγωγίας)

⁸⁷ Cf. f. 200r.

⁸⁸ Ibid.

⁸⁹ The automelon Πανεύφημοι μάρτυρες ὑμᾶς (see n. 23 above)

⁹⁰ Cf. Ὡ μάρκε πανεύφημε, χριστόν (*Initia*, v/1, 132)

Apostle James, son of Zebedee

- 137r 30 ВЪ Л • Ε(ΒΛ)Τ(Α)ΓΟ ΑΠ(Ο)Ι(ΤΟ)ΛΑ ΗΝΑΚΟΒΑ
 ΖΕΒΕΔΕΟΒΑ • ΓΛ̃ Α • (*) ἸΠΟCΤΟΛΕ ΜΟΥΧΕΝΗΓΕ
 ΗΝΑΚΟΒΕ ΔΟΒΡΑΔΟ ΠΑCΤΥΡΑ (~ ἈπόCτολε καὶ
 μάρτυς ἰάκωβε, τοῦ καλοῦ ποιμένος)
 ΓΛ̃ Η • ПЪРВѢ ПРѢХВАЛЪНЕ БОГОИЗБРАНЪИ
 (~ Πρώτος, πανεύφημε, τῆς θεολέκτου)

May

М(Ѣ)С(Λ)ЦЪ МАН РЕКОМЫН ТРАВЪНЪ ⁹¹ НМАТЬ
 Δ(Ь)ННН Л̃А • Δ(Ь)НЪ НМАТ(Ь) ЧАС(Ъ) Д̃І • Δ
 НОЦЬ І

Prophet Jeremiah

- 1 ВЪ А Δ(Ь)НЪ • Ε(ΒΛ)Τ(Α)ΓΟ (folio 137v)
 ΠΡ(Ο)Ρ(Ο)ΚΑ ΗΙΕΡΕΜΙΑ • CΤΗΧ(Η)ΡΑ • ΓΛ̃ Α • (*)
 ΟΥΜЪ ΠРѢЧНЕТЫН Н ЖНТНЕ ТНХО (~ Νοῦς
 καθαρώτατος καὶ βίος) ⁹²

St. Athanasius, Archbishop of Alexandria

- 137v 2 ВЪ Б • Ε(ΒΛ)Τ(Α)ΓΟ Ο(ΤЬ)ЦА ΑΘΑΝΑΣΙΑ
 ΑΡΧΗΙΕΠ(Η)Ι(ΚΟ)ΠΑ ΑΛΕΞΑΝΔΡΗΣΚΑ • ΓΛ̃ Δ • Π̃Ο
 ЗЪВАНЪИ: ⁹³ (*) БЕСЪ МЪРТЫНАΔΟ ЖИВОТА
 ЕЪ ПОΔΟΒНЪЗІА (~ Ὁ ἀθανάτου ζωῆς
 ἡξιωμένος / *Initia*, iii, 2)
 138r Π̃Ο • ΓΛ̃ Ε̃ ⁹⁴ • (*) ΠРѢПОΔОВНЪ ОТЬЧЕ БОГОНОГЕ
 ΑΘΑΝΑΣΙЕ НЗ МЛАΔА (~ Ὅσιε πάτερ,
 θεοφάνορ ἀθανάσιε, ἐκ βρέφους / *Initia*,
 iii, 162) ⁹⁵
 138v ΓΛ̃ Γ̃ • (*) ВЪ ПОСЪННЦѢХЪ ВЪШЪННН
 ΜΟΥЧЕННЪ

St. John the Theologian (Evangelist) ⁹⁶

- 8 ВЪ Н • ΠΑΜΑΤ(Ь) Ε(ΒΛ)Τ(Α)ΓΟ ΑΠ(Ο)Ι(ΤΟ)ΛΑ
 ΗΩΔΑ Β(ΟΓ)ΟΙΛΟΒЪЦА Н ΙΕΥΑΝΓ(Ε)ΛΗΣ(ΤΑ)

⁹¹ See n. 20 above.

⁹² MSS Sinai 1216, f. 116v and Sinai 1219, f. 110r

⁹³ The automelon Ὁ ἐξ ὑψίστου κληθεὶς (see n. 52 above)

⁹⁴ Implicit reference to the Ὅσιε πάτερ matrix of model
 chants and contrafacta

⁹⁵ MS Sinai 1226, f. 152r

⁹⁶ Cf. ff. 23r and 199v

ΓΛ̃ Σ • Π̃Ο Γ̃Б ВЪЗНЕСЕΛΑ: ⁹⁷ ἸΠΟCΤΟΛΕ
 БОГОВИДЬЦЪ ВЪЗЛЮБЛЕНЪИ ⁹⁸
 139r ΓΛ̃ Σ • Π̃КО CЪАНЪЦЕ ВЪCНІАВЪ ΕΒ̃ΕΤΑ

Sts. Constantine and Helen

- 139v 21 ВЪ К̃А • Ε(ΒΛ)Τ(Α)ΓΟ ΚΟCΤΑΝΤΗΝΑ Н ОЛЕНЪ
 ΓΛ̃ Б • БОГАТЫНХЪ ДАРОВЪ ЛΟΥЧШАМ
 (~ Πλουσίων δωρεῶν τὰ κρεῖττονα)
 ΓΛ̃ Б • БЛАГОЧЪCΤΗΒΑΔΟ ΚΟCΤΑΝΤΗΝΑ (~ Τοῦ
 εὐσεβοῦς κωνσταντίνου)
 140r ΓΛ̃ Σ • ВΛΕКОМЪ НА РАCПАТНЪ ТВОРЬЦЪ
 (~ Ἐλκόμενος ἐπὶ σταυροῦ ὁ ποιητής)
 [ΓΛ̃ -] • CВ̃ЕТЪ ΕΒ̃ЕΤЪЛЫН (~ Σέλας
 φαεινότετον)
 140v ΓΛ̃ Η • ЦЕCАРЕМЪ ЦЕCАРЬ (~ Ὁ τῶν ἀνάκτων
 ἄναξ)

St. Symeon of the Wonderful Mountain

- 141r 24 ВЪ К̃А • Ε(ΒΛ)Τ(Α)ΓΟ ΕΥΜΕΟΝΑ ΗЖЕ ВЪ ДНВНН̃ЕН
 ГОРѢ • CΤΗΧ(Η)ΡΑ • ΓΛ̃ Б • (*) НА ГОРОУ ВЪГОКОУ
 ОБРАЗЪНО (~ Εἰς ὄρος ὑψηλὸν συμβολικῶς)
 141v ΓΛ̃ Σ • (*) ОТЬЧЕ ДОCΤΟЧЮДЪНЕ ПОУCΤЫНН ИΒНІА
 ΔΟΒРОЕ ΠНТѢННЪ (~ Πάτερ ἀξιόγαCτε, τῆς
 ἐρήμου ὡφθης κάλλιστον θρέμμα)

June

St. Justin the Philosopher

- 1 М(Ѣ)С(Λ)ЦА НОУННА ВЪ А Δ(Ь)НЪ Ε(ΒΛ)Τ(Α)ΓΟ
 Μ(ΟΥ)Ч(Ε)Н(Η)ΚΑ НΟΥCΤΗΝΑ ΦΗΛΟCΟΦΑ

St. Theodore Stratelates

- 8 ВЪ Н Δ(Ь)НЪ • Ε(ΒΛ)Τ(Α)ΓΟ ΑΕΟΔΟΡΑ CΤΡΑΤΗΛΑΤΑ
 CΤΗΧ(Η)ΡΑ • ΓΛ̃ Ε̃ • ΔННЪCЪ ВЪCННА ПАЧЕ ДННННЦѢ
 (~ Σήμερον ἀνέτειλεν ὑπὲρ τὸν ἑωCφόρον)
 142r ΓΛ̃ Η • CΤΡΑCΤΟΤΕΡΠНЧЬCΚЫН CЪCΤΑВНЪC ПОΔВНГЪ
 (~ Ἀθλητικὸν CυCτηCάμενος Cτάδιον)
 142v ΓΛ̃ Η • БОЖННХЪ ДАРОВЪ (~ Τῶν τοῦ θεοῦ
 δωρεῶν)

⁹⁷ The automelon Ὁ κύριος ἀνελήφθη εἰς οὐρανούς (*Initia*,
 iii, 77)

⁹⁸ Stefanovic, "The Tradition . . .," ii, 28, no. 342

Apostles Bartholomew and Barnabas

- 11 ВЪ ДІ • Ε(ΒΛ)ΤΟΥЮ ΑΠ(Ο)Ι(ΤΟ)ΛΟΥ ΒΑΡΦΟΛΟΜΕΪΑ
Η ΒΑΡΝΑΒΥ • ΕΤΗΧ(Η)ΡΑ • ΓΛ 5 • ΒΑΡΝΑΒΑ
ΠΡΕΧΒΑΛΗΝΕ ΒΛΗΝΤΑЮЩΗΝΕΛ (~ Βαρνάβα
143r ΓΛ Η • ΑΠΟCΤΟΛΕ CЪΠАСОВЪ ΒΑΡΝΑΒΟ ΠΡΕΧΒΑΛΗΝΕ
(~ Απόστολε του σωτήρος, βαρνάβα
πανεύφημε)

St. Methodius

- 14 ВЪ ДІ • Ε(ΒΛ)Τ(Α)ГО ΜΕΘΟΔΗ • ΓΛ Δ • (*)
ΒΕΓΕΛΟ ΔЬНЬСЪ ЦЬРКЫ (~ Εὐφροσύνως
143v ΓΛ 5 • (*) ЗВѢЗДА ВЪСІНН БЛАГОУСІТІНН
(~ Ἀστήρ ἀνέτειλεν εὐσεβείας)

Sis. Manuel, Sabel, and Ismael

- 144r 17 ВЪ ЗІ • Ε(ΒΛ)Τ(Ы)ХЪ М(ΟΥ)Ч(Е)Н(Η)КЪ
ΜΑΝΟΥΗΛΑ CΑΒΕΛΑ ΗЗΜΑΗΛА • ΓΛ Η • ВЪ НЕТІННУ
ВЪЖДЕЛѢВЪШЕ ТБЕЕ (~ Εἰλικρινῶς
ποθήσαντές σε)

St. Leontius

- 144v 18 ВЪ НІ • Ε(ΒΛ)Τ(Α)ГО Μ(ΟΥ)Ч(Е)Н(Η)КА ΛΕΟΝΤΗ •
ΓΛ Δ • CΤΡΑCΤΟΤЬРПЦЕ ΛΕΟΝΤІЕ ΠΡΕΧΒΑΛΗΝΕ
ΟΤЪ ЛЮБВЕ (~ Ἀθλοφόρε λεόντιε
πανεύφημε, τῆς ἀγάπης) • ΓΛ Δ • ВЕГЕЛНЕСА
НЕСО ДЬНЬСЪ СВѢТЛО Η ΖΕΜΛА РАДОУЕТЬCА
(~ Εὐφραίνεται οὐρανὸς σήμερον
φαιδρῶς καὶ ἡ γῆ ἀγάλλεται)

St. Julian

- 145r 21 ВЪ КА • Ε(ΒΛ)Τ(Α)ГО Μ(ΟΥ)Ч(Е)Н(Η)КА НОУΛΑΝА •
ΓΛ Б • НЕПОРОЧЬНЫМЪ ВѢРЫ НЕНЕГЬЩЕНОЮ
ПНТІЕ (~ Τῆς ἀμωμῆτου πίστεως τὸ
ἀκένωτον πόμα)

Nativity of St. John the Forerunner

- 145v 24 ВЪ КД • Ρ(Ο)Ж(Ь)CТВО Ε(ΒΛ)Τ(Α)ГО НОАНА
ΠΡ(Ε)Д(Ъ)Τ(Ε)ЧА • ΓΛ Δ • ВЪCКАПЛѢТЕ ГОРЫ
CЛАДОCТЬ Η ΧЪΛМН ΜΑΚΟ ΑΓННЦА (~ Σταλάξατε
τὰ ὄρη γλυκασμόν, καὶ οἱ βουνοὶ ὡς

ἀρνία) • ΓΛ Δ • БОГОНАЗНАМЕНАНЫН ГЛАСЪ
(~ Ἡ θεοσήμαντος φωνή)

- 146r ΓΛ Δ • ПРОПОВѢДЬННКЪ БЫТЬ АГННЦА
(~ Κῆρυξ γέγονας τοῦ ἀμνοῦ)
[ΓΛ -] • ΟΤЪ ПРОРОКА ПРОРОКА (~ Τὸν ἐκ
προφῆτου προφῆτην)
146v ΓΛ Б • НЦРЕВА МАТЕРЬНН ОCВѢЩЕНЪ (~ Ὁ ἐκ
κοιλίας μητρὸς ἁγιασθεὶς) • ΓΛ Δ • БОЖНО
CЛОВОУ ХОТѢЩЮ (~ Θεοῦ λόγου
μέλλοντος) • ΓΛ Δ • РАЗДРѢШАЮЕТЬ
ЗАХАРІННО МЪЛЧАНИЕ (~ Λύει τοῦ
ζαχαρίου τὴν σιωπὴν)
147r ΓΛ Δ • ПРОРОКЪ Н ПРѢДЪТЕЧА ОΤЪ ЧРѢВА
(~ Προφῆτης καὶ πρόδρομος ἀπὸ
γαστροῦ) • ΓΛ Δ • НОАНЕ ΠΡΕΧΒΑΛΗΝΕ Η
147v ВЪСЕЛЕНЬCКЫН (~ Ἰωάννη πανεύφημε καὶ
οἰκουμενικέ)
ΓΛ Δ • Ѡ ПРѢCЛАВЬНОЮ ЧЮДО НЖЕ CЛОВА
ΑΓΓΕΛЬCКА (~ Ὡ τοῦ παραδόξου θαύματος!
ὁ τῷ λόγῳ τοῦ ἀγγέλου)
148r ΓΛ 5 • ВЪCІНН ДЬНЬСЪ ОΤЪ БЕСПЛОДЬНЫМЪ
ΓΛ 5 • ЗВѢЗДА ЗВѢЗДАМЪ ПРѢДЪТЕЧА
(~ Ἀστήρ ἀστέρων πρόδρομος)
ΓΛ 5 • ДЬНЬСЪ СВѢТА СВѢТІАЛНННКЪ
(~ Σήμερον τοῦ φωτὸς ὁ λύχνος)
148v ΓΛ Η • ИCАНН НЫНѢ ПРОРОКА (~ Ἡσαΐου νῦν
τοῦ προφῆτου)
149r ΓΛ Η • ВНЖЪ ИCНCΑΒΕАЪ (~ Βλέπε τὴν
ἐλίσάβετ) • ΓΛ Η • ПОДОВАЮЕТЬ НОАНОУ
БЛАГОУЧАНІЕ (~ Πρέπει τῷ ἰωάννῃ ἡ
εὐωδία)

Apostles Peter and Paul

- 149v 29 ВЪ КД • Ε(ΒΛ)Τ(Ы)ХЪ ΑΠ(Ο)Ι(ΤΟ)ΛЪ ΠΕΤΡΑ Η
ΠΑΥΛΑ • ΓΛ Δ • ІѦЖЕ ПО ГРАДОМЪ ОУЗЫ КЪТО
НЕПОВѢСТЬ ЧЬCТЬНЫН ΑΠΟCΤΟΛΕ ΑΗ КЪТО
ПРѢДЪCΤΑВНТЬ (~ Τὰ κατὰ πόλιν δεσμὰ τίς
διηγῆσεται, ἔνδοξε ἀπόστολε; ἢ τίς
παραστήσει) • ΓΛ Б • КЫННН ПОХВАЛЬНЫННН
ВѢНЬЦН ОУCΛΑΖЕМЪ ΠΕΤΡΑ Η ΠΑΥΛΑ (~ Ποίοις
εὐφημιῶν στέμμασιν ἀναδήσωμεν πέτρον
καὶ παῦλον)
150r ΓΛ Б • КЫННН ПѢCНЬНЫННН ДОБРОТАМН
ВѢНЬЦАЕМЪ ΠΕΤΡΑ Η ΠΑΥΛΑ (~ Ποίοις ὑμνω-
διῶν κάλλεσιν ἀνυμνήσωμεν πέτρον καὶ
παῦλον) • ПД • КЫННН ДОУГОВЬНЫННН ПѢННН
ПОХВАЛНМЪ ΠΕΤΡΑ Η ΠΑΥΛΑ (~ Ποίοις

πνευματικοῖς ἄσμασιν ἐπαινέσωμεν
πέτρον καὶ παῦλον)

150v глѣ ѿ • Прѣди сѹбо дньнѣ вѣрныи҃хъ
похвалѣнїе (~ Δεῡρο δῆ μοι σῆμερον τὸ
τῶν πιστῶν εὐθὺμως)

151r глѣ • Петръ върховьнии преславьныхъ
 (~ Πέτρε, κορυφαίε τῶν ἐνδόξων)

151v ρλ̅ ⅆ̅ • Παυλε ουετα господьнѡ (~ Παῦλε,
 στόμα κυρίου) • ρλ̅ ϑ̅ • Горьнѡго
 иероугаиѡа гражанѡна (~ Οἱ τῆς ἄνω
 ἱερουσαλὴμ πολῖται) • ρλ̅ ⅆ̅ • Χρητοуѡ тѡ
 пьрѡѡе (~ Χριστὸς σὲ πρῶτον)

152r γλ δ • Τρικράτης ἐξπρόσηνη (~ Τῷ τριττῷ
τῆς ἐρωτήσεως)

152v γλ̣ε • Премоудрость божия приисогоущьно
 (~ Ἡ σοφία τοῦ θεοῦ, ὁ συναϊδιος)

ΓΛ 5 • ΒΥΒΛΙΟΥ ΤΗΣ ΑΠΟΣΤΟΛΙΚΗΣ
(~ Ἡ πάνσεπτος τῶν ἀποστόλων)

153r ἡλ̅ξ • ΠΡΑΖΔΗΗΗΚΖ ΡΑΔΟΥΤΗΗΖ ΚΑΒΗΑ
(~ Ἑορτὴ χαρμόσυνος ἐπέλαμψε)

153v γλς • Благочѣстнѣ истинѣ проповѣдникъ и
църквынѣи (~ Τὸνς τῆς εὐσεβείας

154r ἀληθεὶς κήρυκας, καὶ τῆς ἐκκλησίας)
 гл҃ъ ѿ • в҃же прендоста създаніе освѣтѣньша

(~ Ἦν διήλθετε κτίσιν φωτίσαντες)
 гл̑н • Хоулиникъ и гонительъ бысть црква
 (~ Ὑβριστὴς καὶ διώκτης τῆς
 ἐκκλησίας)

The Twelve Apostles

30 БЗ А • С(БА)Т(Ы)ХЗ АП(О)С(ТО)ЛЗ БІ
СТ(Н)Х(Н)РА ТАМЖЕ

July

Sts. Cosmas and Damian

154v 1 И(Ѣ)С(Ѧ)ЩА НОУЛНА ВЪ Ѧ Д(Ь)НЬ
 С(ВѦ)ТОУЮ БЕЗМЪЗДЫННОУ КОЗМЫ И ДАМНАНА
 ЕТ(Н)Х(Н)РА • ГЛЪ 5 • САМОГЛАН: А СТИХ(Н)РА
 ПИС(А)НА НОМБЕРА ВЪ Ѧ Д(Ь)НЬ 99

Deposition of the Robe of the Theotokos

2 **РЪ Б** • положение рѣзѣ прѣ(ѣ)с(ѣ)тѣи
б(огороди)ци • **ГЛ Б** • СЪМЫСЛЪ ОЧИСТИВЪШЕ
И ОУМЪ (~ Φρένα καθάραντες καὶ νοῦν)

St. Procopius

8 ВѢ Н • Г(ВѦ)Т(А)ГО ПРОКОПНА • ГЛГ • (*folio*
155r) Ογνοωμεκογιο ημεα βεζδαρατѢ
(~ Νεανικὴν ἄγων τὴν ἡλικίαν)

155r гл д • Багрянницею крѣве мучении твоего
(~ Κογχύλη αίματος τοῦ μαρτυρίου σου)

155v γλς • ВѢСНИМ ДѢННЬСЬ ПРЕСЛАВѢНАМЪ (~ Εξέλαμψε
σήμερον ἡ ἔνδοξος) • γλς • ДѢННЬСЬ ВЪСЕЛЕНАМЪ
ВЪСМЪ (~ Σήμερον ἡ οἰκουμένη πᾶσα)¹⁰⁰

156r γλ η • ΤΑΒΕΥΝΗΜΙΝΙ ΛΟΥΓΑΜΗ (~ Ταῖς
μυστικαῖς λαμπηδόσι • γλ η • Икоже пагулѣ
звѣцаніе (~ Ὡσπερ ὁ παῦλος τὴν κλήσιν)

St. Euphemia 101

156v 11 ВЪ АІ • С(В)А)ТЫМ М(ОУ)Ч(Е)Н(Н)ЦА ІЕУФИМНѢ
ГЛ҃Г • СТРАСТОТЪРПЫЧСКОЕ ТЪРЖЫСТВО

157r
 ἡ ἀλήθεια (~ Ἀθλητικὴν πανήγυριν, πιστοί)
 гл҃ѣ • Истинноу чашоу отъ своихъ кровеи

ετραδальчыкыиηχъ (~ Ἀληθείας κρατῆρα
ἐξ οἰκείων αἱμάτων ἀθλητικῶν)

γὰρ • Иже кровию христовою (~ Οἱ τῷ
αἵματι χριστοῦ)

157v γλ 5 • ΟΔΕΣΜΟΥ ΕΥΠΑΡΑ ΠΡΕΔΕΣΤΑ
(~ Έκ δεξιῶν τοῦ σωτῆρος παρέστη)

γλς • Прочытъшнѣ добродѣтельнѣ
(~ Ἡ διηγουμένη ταῖς ἀρεταῖς)

158r γλῆ • ὅςκακ' ἄζυκ' δα ποδνῆγεται κ'
 βλαγοχβαλννῖ (~ Πᾶσα γλῶσσα κινεῖσθω
 πρὸς εὐφημίαν)

Sts. Cerycus and Julitta

158v 15 ВЪ ЕІ • І(ВѦ)Т(А)ГО КЮРИКА Н ОУЛНТЫ
ГЛѦ Б • ИЖЕ ОТЪ ПЕЛЕНЪ НСПЪЛНЕНЪ (~'О ЁК

σπαργάνων πεπληρωμένος)
 ग्ल॒ब् • *Младенъцъ* *μλντς* *ε*ζ *μουγεννιτς* *ε*χζ
 (~ Νήπιος ἀνεφάνης ἐν μάρτυσι)

⁹⁹ Cf. f. 39v.

¹⁰⁰ Cf. f. 135v.

¹⁰¹ Cf. ff. 17r–18v.

159r γλ 5 • Πρίδѣте и видѣте вѣси странно цюдо и
 прѣславѣно (~ Δεῦτε καὶ θεάσασθε
 ἅπαντες ξένον θέαμα καὶ παράδοξον)
 γλ η̅ • Трѣлѣтънѣ тронцо (~ Ὁ τριετῆς τὴν
 τριάδα)

St. Marina

159v 17 вѣ зї • с(вѣ)тъмѣ маринны • γλ ā • Їѣко на
 камени твърдѣ исповѣдахъ (~ Ὡς ἐν
 πέτρᾳ στερεῶ τῆς ὁμολογίας)
 γλ (б ?) • вѣ градѣ бога нашего на горѣ
 (~ Ἐν πόλει τοῦ θεοῦ ἡμῶν, ἐν ὄρει)
 γλ б • Глазѣмъ вѣселѣнѣ и пѣсньмъ (~ Ἐν
 φωνῇ ἀγαλλιάσεως καὶ ἐν ψαλμοῖς)

Prophet Elijah

160r 20 вѣ б • с(вѣ)т(а)го пр(о)р(о)ка илїѣ
 γλ ā • Δουχοуѣнымъ пѣсньмъ пророкы
 (~ Πνευματικοῖς ᾄσμασι τοὺς προφήτας)
 γλ б • Подъимъши колѣнница тѣ огньноеѣна
 (~ Τὸ ἐξῆραν ἄρμα σε πυρφόρον)
 160v [γλ -] • Свѣтлѣ вѣселѣнѣ вѣселѣнѣ
 (~ Φωστῆρες ἀνέτειλαν τῇ οἰκουμένῃ)
 [γλ -] • На огньнѣ колѣнницѣ (~ Ἐν πυρίνῳ
 ἄρματι)

161r γλ 5 • Пророче и проповѣдатею христовеѣ
 (~ Προφῆτα κῆρυξ χριστοῦ)
 γλ 5 • Придѣте правовеѣрныхъ сѣньмъ
 (~ Δεῦτε τῶν ὀρθοδόξων τὸ σύστημα)
 161v γλ η̅ • Пророкомъ начальника (~ Τῶν
 προφητῶν τοὺς ἀκραίμονας)

St. Mary Magdalen

162r 22 вѣ кѣ • марнѣ магдалинѣ • γλ 5 • Първѣ
 видѣвъши божїе (~ Πρώτῃ κατιδοῦσα
 τὴν θεῖαν) • γλ η̅ • Волю обнищавъшу
 (~ Τῷ ἐκουσίως πτωχεύσαντι)

St. Christina, Sts. Boris and Gleb

163r 24 вѣ кд • с(вѣ)тѣн м(оу)ч(е)н(и)цѣ хрестинѣ
 γλ ā • (*) Сѣ вышънимъ чинъмъ сѣчеталаѣ
 юѣ (~ Μετὰ τῶν ἄνω ταγμάτων
 συνηριθμήθης) • γλ б • (*) Їѣко мѣра
 стѣкланнцоу крѣвѣ свою принеѣла юѣ
 своемоу женнцоу христѣ хрестинѣ (~ Ὡς

ἀλάβαστρον μύρου τὸ αἷμά σου
 προσενήνοχας τῷ σῷ νυμφίῳ χριστῷ,
 χριστίνα)

163v γλ б • Χρηστομηνитыимъ ти зѣванїемъ
 (~ Τῇ χριστωνύμῳ σου κλήσει)
 γλ ā • Оуднѣсѣ хресте крѣста твоего
 (~ Ἐθαυματούργησε, χριστέ, τοῦ
 σταυροῦ σου)

164r γλ 5 • Дѣвѣтъныи твоеѣ вѣзлюбѣнѣ
 (~ Τῇ παρθενικῇ σου θελχθείς)

164v вѣ тѣ ж(е) д(ь)нѣ • с(вѣ)тоу
 м(оу)ч(е)н(и)цоу х(ри)стоу боу брнѣ и глѣба
 γλ б • пѣ Кинми пох: 102 Кинми
 похвалыимъ вѣнѣцѣ вѣнѣчанѣмъ пѣванѣмаѣ
 • пѣ • Кинми пѣсньнымъ добротамъ

165r Кинми доуховнымъ словесы
 165v Ст(и)х(и)ра • γλ 5 • пѣ вѣсѣ оупѣвание: 103
 вѣсѣ горѣ вѣзлюбѣнѣ моченика

166r [γλ -] • Чини ангельстѣн оуднѣсѣсѣ
 [γλ -] • Не тѣкѣмо ангелѣ нѣ и родѣ
 γλ 5 • Придѣте вѣсѣвалѣмъ чюдотворѣцоу и
 моченикоу

166v γλ η̅ • Придѣте новокрѣщенни роуѣстѣн
 167r γλ η̅ • Пѣтъекоу боу бѣтѣмъ
 168r γλ η̅ • Брата прѣкраснѣмаѣ вѣ страстѣ
 168v γλ η̅ • Богомъ избѣранныи люде и
 новокрѣщенни

Dormition of St. Anna, St. Eupraxia

169r 25 вѣ кѣ • с(вѣ)тъмѣ аннѣ • γλ η̅ • Отъ
 неплѣдноу боу (~ Οἱ ἐξ ἀκάρπων
 λαγόνων)

169v вѣ тѣ ж(е) д(ь)нѣ еупраѣнѣ
 γλ б • Истинноуоумоу рачнѣлю
 оупѣстѣнѣсѣ (~ Τὸν ὄντως ἔρωτα
 νυμφευσαμένη)

St. Panteleimon

170r 27 вѣ кѣ • с(вѣ)то(г)о пантелѣмона стѣх(и)ра
 γλ ā • Подвѣгъмъ добрымъ подвѣзавѣсѣ
 (~ Ἀγῶνα καλὸν ἡγωνίσω) • γλ ā • вѣсѣмъ

¹⁰² The automelon Ποίοις εὐφημῶν στέμμασιν (*Initia*, iii, 337); see ff. 149v–150r.

¹⁰³ The automelon Ὅλην ἀποθέμενοι ἐν οὐρανοῖς (see n. 38 above)

- ΜΗΛΟΕΤΗΚΥΗ ΓΟСПОДЬ (~ Ὁ πάντων ἐλεήμων κύριος)
- 170v γλ̃ ẽ • Матере благоучетнѣмъ възлюблѣзъ ꙗ҃си
(~ Μητρὸς εὐσεβοῦς ἐπιποθήσας)
- 171r γλ̃ ẽ • Бездѣноу благодать подаиши
(~ Αναργύρως τὴν χάριν παρέχεις)
- γλ̃ ẽ • пѡ Кынми похвалѣнии: 104 Кынми
пѣсньныи ми добротами тебе пантелеимоне
оукрашу
- 171v [γλ̃ -] • Кынми пѣнни пѣсньми тебе
пантелеимоне възвелѣчию
- 172r [γλ̃ -] • Кынми хвалѣныи ми пѣсньми тебе
пантелеимоне възпою • γλ̃ ẽ • Придѣте
моученикоубыци единоумѣлѣно (~ Δεῦτε,
φιλομάρτυρες, ὁμοφρόνως)
- 172v γλ̃ ẽ • Прѣвѣтълаа моученика сѣиаетъ
(~ Ἡ παμφαῆς τοῦ μάρτυρος λάμπει)
- 173r γλ̃ ẽ • Възѣна дѣньсѣ въсечѣтънаа памѣтъ
безмъздѣнника (~ Ἐξέλαμψε σήμερον ἡ
σεβάσμιος) • γλ̃ ̃ • Матерѣне възлюбѣнъ
благоучетни (~ Μητρικὴν ἀγαπήσας
εὐσέβειαν)

August

- 173v М(ѣ)с(ѣ)ць августъ рекомыи заревъ 105
нмат(ѣ) д(ѣ)нни лѣ • д(ѣ)нь нмат(ѣ) час(ѣ) гї
а ноць дї

*The Holy Seven Maccabees, Sts. Eleazar and
Solomon*

- 1 Вѣ ̃ • с(ѣ)т(ы)хъ макавен нелеазара и
соломонн и ̃з отрокъ ꙗ҃ко
- 174r [γλ̃ - ?] • Иже на макавен сѣбѣраноу (~ Τὸν
κατὰ τῶν μακκαβαίων συγκροτηθέντα)
- γλ̃ ẽ • пѡ Търпѣмъ: 106 Сѣланѣе елеазаръ
да пѣтъ боудеть (~ Ἦλιος ἐλεάζαρ
ὕμνεισθω / *Initia*, ii, 37)
- 174v [γλ̃ -] • Ведѣна бѣаше сѣ сынъ ми мати пѡ
Имоуше матерѣне оброученни

¹⁰⁴ The automelon Ποίοις εὐφημῶν στέμμασιν (see n. 102
above)

¹⁰⁵ See n. 20 above.

¹⁰⁶ The automelon Φέροντες τὰ παρόντα γενναίως (*Initia*,
v/1, 10); see f. 124v.

- 175r γλ̃ ̃ • Сѣлѣни макавен (~ Οἱ ἅγιοι
μακκαβαῖοι)

Translation of St. Stephen

- 175v 2 Вѣ ̃ • възвращенне моцни
пѣрком(оу)ч(ѣ)н(н)ка стефана
γλ̃ ̃ • Стефане славыне небесънни гражанине
(~ Στέφανε ἐνδοξε, οὐρανοπολίτα)
- γλ̃ ẽ • Пѣрвыи моученикъ ѡбѣсѣ (~ Πρῶτος
ἐν μάρτυσιν ἐδείχθη)
- 176r γλ̃ ̃ • Радоуѣсѣ о гоѣподи вѣнѣченосѣче
(~ Χαίροις ἐν κυρίῳ, στεφανηφόρε)

*St. Eusignius, Forefeast of the
Transfiguration*

- 5 Вѣ ẽ • с(ѣ)т(а)го ꙗ҃всегнѣнн и
предъпраздѣнѣтѣо прѣображеннѣо 107
γλ̃ ̃ • Дрѣвѣ сѣ монѣнемъ (~ Ὁ πάλαι τῷ
μωσεῖ)
- 176v γλ̃ ̃ • Твоего единочадѣаго сына (~ Τὴν
σὴν τοῦ μονογενοῦς υἱοῦ)
- 177r [γλ̃ -] • Заут(рьна) 108 • Безмѣрьное твоѣ
сѣѣтопролѣтѣна
(~ Τὸ ἄσχετον τῆς σῆς φωτοχυσίας)

Transfiguration

- 6 Вѣ ẽ • прѣображеннѣ г(о)сподѣне • γλ̃ ̃ • Иже
на горѣ ѡворѣтѣн (~ Ὁ ἐν τῷ ὄρει τῷ
θαβώρ)
- 177v γλ̃ ̃ • Прѣже распѣтѣн твоего гоѣподи гора
(~ Πρὸ τοῦ σταυροῦ σου, κύριε, ὄρος)
- γλ̃ ̃ • Прѣже распѣтѣн твоего гоѣподи
пониъ (~ Πρὸ τοῦ σταυροῦ σου, κύριε,
παραλαβών)
- 178r γλ̃ ̃ • На горѣ высоцѣ прѣображѣсѣ (~ Εἰς
ὄρος ὑψηλὸν μεταμορφωθείς)
- 178v γλ̃ ̃ • Гора ннѣгда мрачна (~ Ὅρος τὸ
ποτὲ ζοφῶδες)
- 179r γλ̃ ̃ • пѡ Хоуѣхъ сѣзѣ: 109 (*) Иѣвилъ ꙗ҃си
г(о)поди на горѣ ѡворѣтѣн • [γλ̃ -] • (*)

¹⁰⁷ Forefeast of the Transfiguration; cf. f. 182r

¹⁰⁸ I.e., the morning Office at Lauds

¹⁰⁹ The automelon ἠθέλον δάκρυσιν ἐξαλείψαι (*Initia*, ii,
23)

179v Потъцимъца вѣрнии оумомъ • [гл -] • (*)
 ѿ трѣлаж(е)нии оученици г(о)спод(н)ю
 гл̑ ē • Придѣте възидѣмъ на гороу господню
 и въ домъ бога нашего и оузырнмъ
 (~ Деύτε ἀναβώμεν εἰς τὸ ὄρος κυρίου,
 καὶ εἰς τὸν οἶκον τοῦ θεοῦ ἡμῶν, καὶ
 θεασώμεθα) • гл̑ ē • Закоуу и пророкомъ
 тѧ (~ Νόμου καὶ προφητῶν σε)
 180r гл̑ s • Провебразоуи въскрѣсении
 (~ Протυπῶν τὴν ἀνάστασιν)
 гл̑ s • Петроу и ноауу и нѧкоуу (~ Πέτρῳ
 καὶ ἰωάννῃ καὶ ἰακώβῳ)
 180v гл̑ s • Преображенѧ нгоуе на горѣ¹¹⁰
 181r гл̑ h • Покатъ христосъ петра (~ Παρέλαβεν
 ὁ χριστὸς τὸν πέτρον)
 181v гл̑ h • Мѧка законънаго (~ Τὸν γνόφον
 τὸν νομικόν) • [гл -] • Свѣтъмъ
 божьствънымъ оученици • [гл -] • Вѣрета
 пророку въ вѣмѧ преображенѧ
 182r а пѣрваго глае(а) пнеаго ег(о)ца въ ē
 стнх(н)ры • f • Дрекле гл̑ • ē • Сюеого иеднио
 f • Бездмѣри:¹¹¹

St. Dometius and the Seven Youths

7 Вѧ з • е(вѧ)т(а)го доменьтѧна и
 е(вѧ)т(ы)хъ з отрокъ нже въ иедетѣ
 гл̑ ā • (*) Дъньсѣ радоуѣтѣсѧ вѣрныи хъ
 пѣ • (*) Иѧко ѡтъ свѣта свѣтъ сын
 182v [гл̑ -] • (*) Сѣ бзпримѧтныи мотѣомъ

Apostle Matthias

183r 9 Вѧ ā • е(вѧ)т(а)го ап(о)е(то)ла матѣа
 гл̑ s • Мѧтѣа апостоле анкъ (~ Ματθία
 ἀπόστολε, χορόν)

Dormition of the Theotokos

15 Вѧ ēī • оуспение е(вѧ)тѧмъ в(о)городн(а)¹¹²
 гл̑ ā • ѿ прѣславъноу чюдо иоточнику
 жнзни въ гробѣ (~ Ὡ τοῦ παραδόξου
 θαύματος! ἡ πηγὴ τῆς ζωῆς ἐν μνημείῳ)

183v¹¹³ [гл̑ -] • Твое славаѣ оуспение влаети
 (~ Τὴν σὴν δοξάζουσι κοίμησιν
 ἐξουσίαι) • [гл̑ -] • Днѣньиѧ твоѧ тѧнны
 богородице (~ Βαβαὶ τῶν σῶν μυστηρίων,
 ἀγνή)

184r гл̑ ā • Подолаше самовидѣмъ елоуу
 (~ Ἐπρεπε τοῖς αὐτόπταις τοῦ λόγου)
 гл̑ ā • Богоначальнымъ мѧновениемъ ѡтъ
 въсходу (~ Θεαρχίῳ νεύματι πάντοθεν)

185r гл̑ ē • Невесъ вышшии еоуи (~ Ἡ τῶν
 οὐρανῶν ὑψηλότερα ὑπάρχουσα)
 гл̑ ē • Вьгенепорочнѧмъ невѣсто (~ Ἡ
 πανάμωμος νύμφη)

185v гл̑ f • Придѣте въи коньци землѧ (~ Деύτε
 ἅπαντα τὰ πέρατα τῆς γῆς)

186r гл̑ ā • Придѣте въспонмъ людне преевѧтоуу
 (~ Деύτε ἀνυμνήσωμεν, λαοί, τὴν
 παναγίαν) • гл̑ ā • Давидѣскуу пѣснь
 дъньсѣ людне (~ Δαυϊτικὴν ᾠδὴν
 σήμερον, λαοί)

186v гл̑ ā • Вьсечѣтьное твоѧ оуспение
 преевѧтамъ (~ Τὴν πάνσεπτόν σου
 κοίμησιν, παναγία)¹¹⁴

гл̑ ā • Игдѧ нзиде богородице (~ Ὅτε
 ἐξεδήμησας, θεοτόκε)

187v¹¹⁵ гл̑ ē • Въспонте людне матерн (~ Ἄισατε,
 λαοί, τῇ μητρί) • гл̑ s • На бесъмѣртное
 твоѧ оуспение (~ Τῇ ἀθανάτῳ σου
 κοιμήσει)

188r¹¹⁶ гл̑ ē • пѣ доме иефрантоуѣ:¹¹⁷ врата
 невесънѧмъ възмѣтѣсѧ (~ Πύλαι τῶν
 οὐρανῶν, ἐπάρθητε) • [гл̑ -] • Слава на невесъ
 на землн веелие (~ Δόξα ἐν οὐρανῳ, ἐπὶ
 γῆς εὐφροσύνη) • [гл̑ -] • Оуспѧние
 христѧномъ помощниче

[гл̑ -] • Мѧножѣство оученикъ сзберѣтѣсѧ
 (~ Δῆμος τῶν μαθητῶν ἀθροίζεται)
 188v [гл̑ -] • Невѣстоу тѧ божню (~ Νύμφη ἡ τοῦ
 θεοῦ) • [гл̑ -] • Ты иедниа бога зачънъши
 гл̑ ē • пѣ Къимн похвалѣ:¹¹⁸ Къимн

¹¹³ Marginal hand: томоу (е) • на г(о)спод(н) въз(вѧхъ) / томоу (е)

¹¹⁴ Cf. f. 6r.

¹¹⁵ Marginal hand: на г(о)спод(н) възвѧхъ(ъ) стнх(н)р(ы) по двонци

¹¹⁶ Marginal hand: за(о)ут(ръниѧ) на стнх(о)вн(е)

¹¹⁷ The automelon Οἶκος τοῦ ἐφραθά (*Initia*, iii, 51-52); cf. f. 79v.

¹¹⁸ The automelon Ποίους εὐφημιῶν στέμμασιν (see n. 102 above)

¹¹⁰ See MS Patmos 218 (Aug 6).

¹¹¹ Cf. ff. 176r-177r.

¹¹² Marginal hand: на за(о)ут(ръниѧ) / на хвалит(е) г(о)спод(а)
 ст(н)х(н)р(ы) • f • по двонци

- δοῦχωνῶνῃν μι οὐστῆναμι οὐβλαπῆνῃμῃ
(~ Ποίοις οἱ εὐτελεῖς χεῖλεσι
μακαρίσωμεν)
189r [γλ -] • КѸм доуχовнѣнѣмъ пѣснѣ нынѣ
прннесемъ ти прѣвѣтѣмъ бѣсѣмъ мѣртѣнѣмъ
(~ Ποῖα πνευματικὰ ἄσματα νῦν
προσάξωμεν σοι, παναγία; τῇ γὰρ
ἀθανάτῳ) • [γλ -] • КѸм доуχовнѣнѣмъ пѣснѣ
мѣ прннѣшаху ти тѣгда дѣво окроугъ оура
(~ Τίνα τὰ φοβερὰ ἄσματα ἃ προσήξάν
σοι τότε, παρθένε, κύκλω τῆς σῆς
κλίνης)
189v [γλ -] • КѸмнѣ пѣснѣнѣнѣмъ словесѣмъ
погребемъ богородицю • [γλ -] • КѸмнѣ
гробѣнѣнѣмъ пѣснѣмъ вѣспонѣмъ
жнѣногѣногѣ памѣтъ
190r пѣ бѣ • двѣрь вѣѣтѣмъ бѣзѣмъ вѣзѣмъ
правѣдѣнаго • гл̄ ѣ • Оуѣѣрѣмъ ннѣгѣмъ вѣнѣ
тѣон (~ Πιστούμενος ἰησοῦς, ὁ υἱός σου)

Translation of the Holy Mandylin

- 190v 16 Вѣ сѣ • пренесеннѣ оуѣроугѣ¹¹⁹ • гл̄ ѣ • пѣ (*folio*
191r) • Гѣ лѣзѣрѣмъ хотѣмъ грѣмъ вѣдѣтѣ:¹²⁰
Господнѣ божѣтѣмъ вѣмъ нѣпѣлѣмъ
191r [γλ -] • Господнѣ непѣстѣнѣмъ оуѣмѣтѣрѣннѣ
191v [γλ -] • Господнѣ проѣлѣвѣнѣ непѣстѣнѣмъ лѣго
[γλ -] • Господнѣ вѣпѣлѣтѣмъ мѣжѣмъ вѣхѣтѣ

Sts. Florus and Laurus

- 192r 18 Вѣ нѣ • вѣмъ тоу мѣмъ чѣмъ нѣмъ мѣмъ лѣмъ
лѣмъ • гл̄ ѣ • Рѣмъ ннѣтѣмъ вѣмъ
(~ Ἡ ξυνωρίς ἡ ἁγία)¹²¹

St. Agathonicus

- 22 Вѣ кѣ • вѣмъ тѣмъ мѣмъ чѣмъ нѣмъ мѣмъ
лѣмъ • гл̄ ѣ • Истѣннѣмъ вѣмъ
прннѣмъ (~ Φερωνύμως τὴν κλῆσιν
δεξάμενος)

Sts. Adrian and Natalia

- 192v 26 Вѣ кѣ • вѣмъ тѣмъ мѣмъ чѣмъ нѣмъ мѣмъ
лѣмъ нѣмъ нѣмъ лѣмъ нѣмъ лѣмъ нѣмъ лѣмъ
лѣмъ нѣмъ лѣмъ нѣмъ лѣмъ нѣмъ лѣмъ
193r гл̄ ѣ • вѣмъ кѣмъ бѣмъ лѣмъ¹²³ • гл̄ ѣ • пѣ
тѣмъ лѣмъ мѣмъ:¹²⁴ вѣмъ лѣмъ лѣмъ
лѣмъ лѣмъ лѣмъ
193v [γλ -] • тѣмъ лѣмъ мѣмъ лѣмъ лѣмъ
194r [γλ -] • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ

Beheading of St. John the Forerunner

- 194v 29 Вѣ кѣ (?) • оуѣкѣнѣннѣмъ глѣмъ вѣмъ тѣмъ лѣмъ
лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
гл̄ ѣ • Чѣмъ тѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
(~ Τί σε καλέσωμεν, προφήτα; ἄγγελον)
гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
(~ Σήμερον ἡ ἀνοσιουργότροπος)¹²⁵
195v гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
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196v гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
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197r гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
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197v гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
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198r гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
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198v гл̄ ѣ • лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ лѣмъ
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¹¹⁹ Cf. MS Laura γ. 74, f. 108r and MS Jerusalem, Photiou, f. 138r.

¹²⁰ The automelon Κύριε, λαζάρου θέλων τάφον ἰδεῖν (cf. *Initia*, ii, 306)

¹²¹ MSS Sinai 1216, f. 153v and Sinai 1219, f. 151r

¹²² Cf. Ὡ ζευγος ἄμωμον (*Initia*, v/1, 127).

¹²³ Cf. f. 112r.

¹²⁴ The automelon Φέροντες τὰ παρόντα γενναίως (see n. 106 above)

¹²⁵ Stefanovic, "The Tradition . . .," ii, 46, no. 543.

Deposition of the Sash of the Theotokos

199v 31 ВЪ ЛѦ • ПОЛОЖЕНИЕ ПОМЪС (ВЪ) ТѢН
Б(ОГОРОДН)ЦИ • ГЛѢ • ЙКО ВѢНЫЦЬ ПРѢСВѢТЪЛЪ
(~ Ὡς στέφανον ὑπέρλαμπρον)

Appendix

St. John the Theologian ¹²⁶

ΓΤ(Η)Χ(Η)ΡΑ ΗΨΑΝΑ ΒΟ(ΓΟ)ΕΛΟΒΔΑ ΕΞ ΕΞ
 ΕΕΜΠΤ(Λ)ΕΡΛ ~ ΓΛ Η ~ ΙΘΥΑΓΓΕΛΗΕΤΕ ΗΨΑΝΕ
 ΡΑΒΔΗΕ ΑΝΓΕΛΟΜΩΞ (~ Εὐαγγελιστὰ ἰωάννη,
 ἰσάγγελε)

St. George ¹²⁷

200r СТ(Н)Х(Н)РА І(В)АТ(А)ГО ГЕУРГНН • ГЛ̃ Ǻ • П̃О
 ВЕН МЗЫЦН ВЪСПЛЕЩЕ: 128 ВѢНЬЦН ГЛАГОУ
 ДОБРОТЫННМН ОУВЪЗЕ (~ Στέφανον δόξης
 ἐπὶ κεφαλῆς σου) • ГЛ̃ ̃ • П̃АКО ЗВѢЗДА НА
 НЕБЕСН Н НА ЗЕМЛН

Forefeast of the Nativity

200v ϚΤ(Η)Χ(Η)ΡΑ ΠΡΕΔ(Ξ) Ρ(Ο)Π(Υ)ΓΤΕ(Ο)ΜΗ
 Χ(ΡΗΓΤΟ)ΒΟΜΗ • ΓΛ Β • ΠΗΡΔΑΤΕ ΕΔΩΧ ΧΡΙΓΤΟΒΟ
 ΡΟΠΥΓΤΟ (~ ΔΕΥΤΕ ΑΠΑΝΤΕΣ ΧΡΙΣΤΟΥ ΤΑ
 ΓΕΝΕΘΛΙΑ)

201r ἡλ̅θ̅ • Нынѣ пророческое прорицание
 (~ Nûn προφητικὴ πρόρρησις)¹²⁹
 ἡλ̅ α̅ (?) • Приидѣте вѣрнии въ зъмѣмъ ѿ
 (~ Δεῦτε, πιστοί, ἐπαρθώμεν)

201v γλ 5 • ΣΗΘΕ ΤΖΡЖЕТВОУН НΙΕΡΟΥΓΑΛΗΜΕ
(~ Σιών πανηγύριζε, ιερουσαλήμ)

Nativity

202r СѢХ(Н)РА НА Р(О)Ж(Ь)СТВО Х(РИСТО)КО
 ΓΛ̅ϛ̅ · π̅δ̅ β̅λ̅α̅β̅η̅ π̅ρ̅ϛ̅λ̅κ̅η̅ν̅χ̅ ϛ̅ρ̅ϛ̅: 130
 НАЧАТЪКЪ НАШЕГО СЪПАСЕНІЯ ЛЮДИЕ ВЪ
 ВНОΛΕΟΜ̅Ε̅ ΡΑΓΑΚΕΤ̅Ε̅ΛΑ (~ Ἡ ἀπαρχὴ τῆς

ἡμῶν σωτηρίας, λαοί, ἐν βηθλεὲμ
γεννᾷται / *Initia*, ii, 5) • Ἰλ̅ι̅ • Начальникъ
нашего спасеннаго людеи въ вѣвлемѣ (~ Ὁ
ἀρχηγὸς τῆς ἡμῶν σωτηρίας, λαοί, ἐν
βηθλεὲμ / *Initia*, iii, 6)

Sunday after the Nativity ¹³¹

202*v* ВЪ НЕД(ѢЛЮ) ПО РОЖ(ЬСТВѢ) Х(РИСТО)ВѢ
 А(А)В(Ы)ДОУ НОИИФ(А) НІАКОВ(А)
 ГЛ 5 • ПАМЯТЬ ПРАЗДНОВАНИМЪ ДАВІДОУ
 (~ Μνήμην ἐπιτελοῦμεν δαυΐδ)

Forefeast of the Theophany ¹³²

Ст(н)х(н)ра пред(ъ) б(о)гомъ въ нинемъ
гѣ ѿ • (folio 203r) дньнь пьсьньное
пророчьство (~ Σήμερον ἡ ψαλμική
προφητεία).¹³³

203r γλ η • βελιη η πρελαβηηνηη ηηδν ςεβηϑηϑηϑη
 δηηηϑη ηκν δηηα (~ Μέγα καί παράδοξον
 θαῦμα τετέλεσται σήμερον· παρθένος) ¹³⁴

St. Theodosius

ΣΤ(Η)Χ(Η)ΡΑ Ε(ΒΛ)Τ(Α)ΓΟ ΦΕΥΔΟΣΗΝ
 ΓΛ̂ Ε̂ • ΠΡΕΠΟΔΟΣΗΝΕ ΟΤ̂ΥΧΕ ΙΑΚΟ ΓΡΑΔΔ
 (~ "Οςιε πάτερ, ὡς πόλιν)¹³⁵

203v γλῆ • Πρεποδοβιηε οτ'ιγε εογονοε φεοδοσιηε
βελιηε (*incomplete*) (~ "Οσιε πάτερ,
θεοφόρε θεοδόσιε, μεγάλως)

¹²⁶ Cf. ff. 23r and 138v.

¹²⁷ Cf. f. 133r.

128 Cf. f. 133v.

¹²⁹ Troparia of the Hours; see f. 83v, etc.

130 Cf. f. 89v.

¹³¹ Cf. f. 94v.

¹³² Cf. f. 97v.

133 Cf. f. 100v.

¹³⁴ For the Nativity (Dec. 25)

135 Cf. f. 107v.

CRITICAL ADDENDA

ALPHABETICAL LIST OF COUNTERPART BYZANTINE HYMNS

Ἀγάλλεται σήμερον ἡ ἐκκλησία τοῦ θεοῦ λαμπруνομένη ἡχ. α' / Jan. 27	113v
Ἀγῶνα καλὸν ἡγωνίσω ἡχ. α' / July 27	170r
Ἀδαμάντινε τὴν ψυχὴν, πῶς σε ἡχ. πλ. β' / Sept. 20	19r
Ἀθλητικὴν ὁδεύσασα ὁδόν ἡχ. πλ. β' / Dec. 4	60v
Ἀθλητικὴν πανήγυριν, πιστοὶ ἡχ. γ' / Sept. 16 & July 11	17r & 156v
Ἀθλητικοῖς παλαίσμασι ἡχ. πλ. β' / Sept. 24	22r
Ἀθλητικὸν στάδιον σήμερον ἡχ. α' / Sept. 24	21r
Ἀθλητικὸν συστησάμενος στάδιον ἡχ. πλ. δ' / June 8	142r
Ἀθληφόρε λεόντιε πανεύφημε, τῆς ἀγάπης ἡχ. α' / June 18	144v
Αἱ ἀγγελικαὶ προπορεύεσθε δυνάμεις· οἱ ἐν βηθλεέμ ἡχ. πλ. β' / Dec. 25	89r
Αἶγλη τῇ τοῦ πνεύματος σαφῶς καταλαμπομένη ἡχ. β' / Dec. 24	78r
Αἰκισμοῖς ὁμίλησασα, καὶ πυρί ἡχ. δ' / Dec. 21	75v
Αἷματι τοῦ μαρτυρίου ἡχ. πλ. β' / Oct. 23	36r
Αἱμάτων τιμίων σου ἡχ. α' / Dec. 18	73r
Αἱμάτων τοῖς κρουνοῖς τὸ σῶμα βάψας ἡχ. β' / Nov. 2	44r
Ἄκουε, οὐρανέ, καὶ ἐνωτίζου ἡ γῆ· ἰδοὺ γὰρ ὁ υἱός ἡχ. α' / Dec. 20	75r
Ἀληθείας κρατῆρα ἐξ οἰκείων αἱμάτων ἀθλητικῶν ἡχ. γ' / Sept. 16 & July 11	17r & 157r
Ἀληθείας κρατῆρα ἐξ οἰκείων αἱμάτων τῷ πυρί ἡχ. β' / March 9	126r
Ἀναθεῖσα σεαυτὴν παντοδυνάμω ἡχ. β' / Sept. 24	21v
Ἀναργύρως τὴν χάριν παρέχεις ἡχ. β' / July 27	171r
Ἄνθραξ θεοφεγγής, τῷ πυρί ἡχ. πλ. α' / Dec. 5	61r
Ἄνθρωπε τοῦ θεοῦ καὶ πιστὲ θεράπον, καὶ οἰκονόμε ἡχ. α' / Dec. 6	62v

Ἄνθρωπε τοῦ θεοῦ καὶ πιστὲ θεράπον, λειτουργέ ἡχ. πλ. β' / Dec. 6	63v
Ἄννα ἡ θεία χάρις ποτέ ἡχ. πλ. α' / Dec. 9	65v
Ἀνοιγέσθω ἡ πύλη τοῦ οὐρανοῦ ἡχ. πλ. β' / Feb. 2	117v
Ἀνυμνήσωμεν οἱ πιστοὶ τῆς περὶ ἡμᾶς τοῦ θεοῦ οἰκονομίας ἡχ. πλ. β' / Jan. 6	105r
Ἀξίως τοῦ ὀνόματος ἐπολιτεύσω ἡχ. πλ. β' / April 23	135r
Ἀπεστάλη ἐξ οὐρανοῦ γαβριήλ ἡχ. πλ. β' / March 25	130r
Ἀπόστολε καὶ μάρτυς ἰάκωβε, τοῦ καλοῦ ποιμένος ἡχ. α' / April 30	137r
Ἀπόστολε τοῦ σωτῆρος, βαρνάβα πανεύφημε ἡχ. πλ. δ' / June 11	143r
Ἀπόστολε χριστοῦ, εὐαγγελιστὰ θεολόγε ἡχ. πλ. β' / Sept. 26	24r
Ἀπόστολε χριστοῦ, καὶ τῶν θείων δογμάτων ἡχ. πλ. β' / Oct. 18	33r
Ἀρνησάμενος κόσμον ἡχ. β' / Jan. 15	108r
Ἀρχὴ ἐχρημάτισας τῶν μαρτύρων cf. γλ β' / Dec. 27	91v
Ἀρχιερατικὴν στολὴν ἐνδυσάμενος, ὅσιε πάτερ ἡχ. α' / Nov. 6	45r
Ἀρχιερεῦ ὅσιε, παμμακάριστε ἡχ. γ' / Oct. 22	35v
Ἄισατε, λαοί, τῇ μητρί ἡχ. πλ. α' / Aug. 15	187v
Ἀσκήσεως τὸ πέλαγος διαπλέων ἡχ. β' / Nov. 6	45r
Ἄισμα ἁσμάτων χορεύοντες ἅμα ἡχ. δ' / April 23	133v
Ἀισματικὴν χορείαν κροτήσωμεν σήμερον, ὦ φιλομάρτυρες ἡχ. πλ. β' [cf. γλ β'] / Oct. 31	39r
Ἀισματικῶς τὸν ποιμενάρχην ἡχ. πλ. δ' / Oct. 24	36v
Ἀστὴρ ἀνέτειλεν εὐσεβείας ἡχ. πλ. β' / June 14	143v
Ἀστὴρ ἀστέρων πρόδρομος ἡχ. πλ. β' / June 24	148r
Ἀτελεύτητος ὑπάρχει τῶν ἁγίων ἡ χάρις ἡχ. πλ. β' / Nov. 1	41v
Αὐγούστου μοναρχήσαντος ἐπὶ τῆς γῆς ἡχ. β' / Dec. 25	87v
Αὕτη ἡ ἡμέρα κυρίου ἡχ. πλ. β' / Sept. 8	7r

Βαβαὶ τῶν σῶν μυστηρίων, ἀγνή ἡχ. α' / Aug. 15	183v
Βαπτίζεται χριστός, καὶ ἄνεισιν ἡχ. δ' / Jan. 6	104v
Βαρνάβα πανεύφημε, τὸ ἐξαστράπτων ἡχ. πλ. β' / June 11	142v
Βηθλεὲμ ἐτοιμάζου· εὐτρεπιζέσθω ἡχ. πλ. δ' / <i>Forefeast of the Nativity</i>	83v
Βηθλεὲμ εὐτρεπίζου, ὕμνησον ἡχ. δ' / <i>Forefeast of the Nativity</i>	81v
Βήματι τυράννου παρεστηκώς ἡχ. πλ. β' / Sept. 4	5v
Βίον ἄϋλον ἐξησκημένη βῆμα ἄθεον ἡχ. β' / Nov. 25	56v
Βλαστήσας ἐν τῇ ἀσκήσει ἡχ. πλ. β' / Feb. 11	120r
Βλέπε τὴν ἐλισάβετ ἡχ. πλ. δ' / June 24	149r
Βλέποντες ὡς τρυφὰς τὰς βασάνους ἡχ. β' [cf. γλ̣ β̣ η̣] / March 9	125r
Βρύουσιν ἡμῖν κατὰ τὸν θεῖον λόγον ἡχ. α' / Nov. 4	44v
Γέγονας χρυσόστομε, θεόπνευστον ὄργανον ἡχ. δ' / Nov. 13	51v
Γενεθλίων τελουμένων τοῦ ἀναιδεστάτου ἡρώδου ἡχ. πλ. β' / Aug. 29	197r
Γενέσιον ἀθέμιτον ἡχ. δ' / Aug. 29	195v
Γενναῖοι μάρτυρες ἀληθείας ἡχ. γ' / Dec. 23	77v
Γλῶσσαν ἦν οὐκ ἔγνω ἡχ. δ' / March 25	130r
Γρηγόρησις θεοῦ ἐδόθη σοι ἡχ. πλ. β' / Nov. 17	55r
Δανιὴλ ἀνὴρ ἐπιθυμῶν ἡχ. πλ. β' / Dec. 17	72r
Δαυϊτικὴν ὁδὴν σήμερον, λαοί ἡχ. δ' / Aug. 15	186r
Δαυϊτικῶς ἀνεβόων σέργιος ἡχ. α' / Oct. 7	29r
Δαυϊτικῶς συνελθόντες οἱ πιστοί ἡχ. πλ. δ' / Oct. 18	34r
Δεῦρο δὴ μοι σήμερον τὸ τῶν πιστῶν εὐθύμας ἡχ. β' / June 29	150v
Δεῦτε, ἀγαλλιασώμεθα τῷ κυρίῳ ἐν τῇ μνήμῃ ἡχ. β' / Nov. 2	43v

Δεῦτε, ἀγαλλιασώμεθα τῷ κυρίῳ, τὸ παρὸν μυστήριον ἐκδιηγούμενοι. Τὸ μεσότοιχον ἡχ. β' / Dec. 25	86r
Δεῦτε ἀναβῶμεν εἰς τὸ ὄρος κυρίου, καὶ εἰς τὸν οἶκον τοῦ θεοῦ ἡμῶν, καὶ θεασώμεθα ἡχ. πλ. α' / Aug. 6	179v
Δεῦτε ἀνυμνήσωμεν, λαοί, τὴν παναγίαν ἡχ. δ' / Aug. 15	186r
Δεῦτε ἀνυμνήσωμεν τὴν μητέρα ἡχ. δ' / Dec. 25	88v
Δεῦτε ἅπαντα τὰ ἔθνη ἡχ. β' / Sept. 14	12v
Δεῦτε ἅπαντα τὰ πέρατα τῆς γῆς ἡχ. γ' / Aug. 15	185v
Δεῦτε, ἅπαντες πιστοί, πρὸς τὴν παρθένον ἡχ. πλ. δ' / Sept. 8	10r
Δεῦτε ἅπαντες πιστῶς ἡχ. βαρύς / <i>Sunday of the Holy Forefathers</i>	79r
Δεῦτε ἅπαντες χριστοῦ τὰ γενέθλια ἡχ. β' / <i>Forefeast of the Nativity</i>	200v
Δεῦτε καὶ ἡμεῖς ἁσμασιν ἡχ. α' / Feb. 2	116r
Δεῦτε καὶ θεάσασθε ἅπαντες ξένον θέαμα καὶ παράδοξον ἡχ. πλ. β' / July 15	158v
Δεῦτε, λαοί, τὸ παράδοξον θαῦμα ἡχ. πλ. α' / Sept. 14	15v
Δεῦτε μιμησώμεθα τὰς φρονίμους ἡχ. δ' / Jan. 6	104r
Δεῦτε οἱ γηγενεῖς, συμφώνως ἡχ. β' / <i>Sunday of the Holy Forefathers</i>	79v
Δεῦτε πάντα τῆς γῆς τὰ πέρατα πνευματικὴν χορείαν ἐπικροτήσωμεν, τῶν ἁσμάτων ἡχ. πλ. β' / April 23	135r
Δεῦτε, πάντες οἱ λαοί, τὴν μόνην ἀμώμητον ἡχ. δ' / Nov. 21	55v
Δεῦτε πᾶσα κτίσις, τὸν ἀληθῶς ἡχ. πλ. δ' / Oct. 18	34r
Δεῦτε, πιστοί, ἐπαρθώμεν ἡχ. α' / <i>Forefeast of the Nativity</i>	201r
Δεῦτε συμφώνως ἅπαντες χορείαν συγκροτήσωμεν cf. r̃l̃ ̃ / Nov. 8	46v
Δεῦτε συμφώνως, οἱ πιστοί, μνήμην ἡχ. δ' / Sept. 2	4v
Δεῦτε συμφώνως, οἱ πιστοί, τὴν ἐτήσιον ἡχ. β' / Oct. 3	26r
Δεῦτε τῆς οὐρανίου μυσταγωγίας ἡχ. πλ. δ' / April 25	136v
Δεῦτε τῶν ὀρθοδόξων τὸ σύστημα ἡχ. πλ. β' / July 20	161r

Δεῦτε τῶν πιστῶν ὁ σύλλογος σήμερον ἡχ. β' / Jan. 31	114v
Δεῦτε τῶν πιστῶν τὸ σύστημα, δεῦτε ἑορτὴν ἡχ. δ' [cf. πλ. α' and γλ̃ ε'] / April 23	134v
Δεῦτε, φίλαθλοι, τὴν τρισανγῇ ἡχ. β' / Nov. 11	49r
Δεῦτε, φιλομάρτυρες, ἁσματικὴν ἡχ. δ' / April 23	134r
Δεῦτε, φιλομάρτυρες, ὁμοφρόνως ἡχ. πλ. α' / July 27	172r
Δεῦτε, φιλομάρτυρες πάντες, τοὺς τοῦ χριστοῦ ἡχ. β' / Nov. 15	54r
Δεῦτε, φιλοπάρθενοι πάντες καὶ τῆς ἀγνεΐας ἐρασταί· δεῦτε ὑποδέξασθε ἡχ. β' / Sept. 8	8v
Δεῦτε χριστοφόροι λαοί, κατίδωμεν θαῦμα ἡχ. πλ. α' / Forefeast of the Nativity	85r
Δέχου, συμεῶν, ὃν ὑπὸ τὸν γνόφον μωσῆς ἡχ. α' / Feb. 2	116r
Δῆμος τῶν μαθητῶν ἀθροίζεται ἡχ. β' / Aug. 15	188r
Δι' ἀγγέλου προρρήσεως ἡχ. δ' / Sept. 7	6v
Δισμύριοι μάρτυρες χριστοῦ τοῦ θεοῦ τῇ χάριτι ἡχ. α' / Dec. 28	92v
Δογματικοῖς βάθεσι κατεπόντισας, μάκαρ cf. γλ̃ ρ / Dec. 13	70r
Δόξα ἐν οὐρανῷ, ἐπὶ γῆς εὐφροσύνη ἡχ. β' / Aug. 15	188r
Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη. Σήμερον ἡχ. πλ. β' / Dec. 25	90v
Δυὰς μαρτύρων σήμερον ἀνέτειλεν ἡχ. πλ. δ' / Jan. 31	114v
Ἐγκαίνια τιμᾶσθαι παλαιὸς νόμος ἡχ. β' / Sept. 12	12r
Ἐθαυμαστώθης ἰάκωβε ἐν ταῖς βασάνοις ἡχ. πλ. α' [cf. γλ̃ η̃ δ'] / Nov. 27	57r
Ἐθαυματούργησε, χριστέ, τοῦ σταυροῦ σου ἡχ. δ' / July 24	163v
Εἰ καὶ θεῖω βουλήματι ἡχ. πλ. β' / Sept. 8	7r
Εἰλικρινῶς ποθήσαντές σε ἡχ. πλ. δ' / June 17	144r
Εἰς ὄρος ὑψηλὸν μεταμορφωθείς ἡχ. δ' / Aug. 6	178r
Εἰς ὄρος ὑψηλὸν συμβολικῶς ἡχ. β' / May 24	141r
Εἰς τὰ ὑπερκόσμια σκηνώματα ἡχ. β' / Oct. 26	37r

Εἰς τὰ ὦτα κυρίου σαβαώθ	93r
ἡχ. β' / Dec. 29	
Εἰς τὸν ἄδυτον γνόφον τοῦ ἀφράστου φωτός	24v
ἡχ. πλ. β' / Sept. 30	
Εἴ τι καλόν, εἴ τι τερπνόν	29v
ἡχ. γ' / Oct. 7	
Ἐκ βρέφους ἐγένου τοῦ κυρίου	20r
ἡχ. δ' / Sept. 22	
Ἐκ δεξιῶν τοῦ σωτήρος παρέστη	18r & 157v
ἡχ. πλ. β' / Sept. 16 & July 11	
Ἐκ νεότητός σου φέρων	34v
ἡχ. β' / Oct. 21	
Ἐκ πυθμένος κακίας ἐσχάτης	54v
ἡχ. πλ. β' / Nov. 16	
Ἐκραταιώθη τῶν τοῦ χριστοῦ	30r
ἡχ. πλ. δ' / Oct. 7	
Ἐκ ρίζης ἀγαθῆς ἀγαθός	3r
ἡχ. β' / Sept. 1	
Ἐκ στειρευούσης σήμερον	20v
ἡχ. πλ. β' / Sept. 23	
Ἐκ τῆς ἄνωθεν προμηθείας	42r
ἡχ. α' / Nov. 1	
Ἐλκόμενος ἐπὶ σταυροῦ ὁ ποιητής	140r
ἡχ. πλ. β' / May 21	
Ἐμεγάλυνας, χριστέ, ὡς ἐν τῇ ἰουδαίᾳ	112r
ἡχ. β' / Jan. 22	
Ἐμφρόνως τῶν ὀχληρῶν τοῦ βίου ἐπαναστάς	114r
ἡχ. πλ. β' / Jan. 28	
Ἐνέκυψας εἰς τὰ βάθη	45v
ἡχ. βαρύς / Nov. 6	
Ἐν εὐσήμεν ἡμέρᾳ ἐορτῆς ἡμῶν σαλπίσσωμεν	10r
ἡχ. πλ. δ' / Sept. 8	
Ἐν ἱερεῦσι καὶ μάρτυσι διαπρέψας	27r
ἡχ. πλ. δ' / Oct. 3	
Ἐν ἰορδάνῃ ποταμῷ ἰδὼν σε	102r
ἡχ. β' / Jan. 6	
Ἐν ἰορδάνῃ ποταμῷ χριστός	98v
ἡχ. πλ. α' / Forefeast of the Theophany	
Ἐν πόλει τοῦ θεοῦ ἡμῶν, ἐν ὄρει	159v
ἡχ. β' / July 17	
Ἐν πυρίνῳ ἄρματι	160v
ἡχ. δ' / July 20	
Ἐνσαρκε λύχνε, πρόδρομε	106v
ἡχ. πλ. β' / Jan. 7	
Ἐν τῇ πυρίνῃ αἴγλῃ τοῦ θείου πνεύματος φωτισθεῖς	36r
ἡχ. α' / Oct. 23	
Ἐν τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη	128v
ἡχ. α' / March 25	

Ἐν τῷ σταυρῷ παρεστηκώς ἡχ. πλ. β' / Oct. 16	32v
Ἐν φωνῇ ἀγαλλιάσεως καὶ ἐν ψαλμοῖς ἡχ. β' / July 17	159v
Ἐξέλαμψε σήμερον ἡ ἔνδοξος ἡχ. πλ. β' / July 8	155v
Ἐξέλαμψε σήμερον ἡ σεβάσμιος ἡχ. πλ. β' / July 27	173r
Ἐξεπλήττετο ὁ ἡρώδης ὁρῶν ἡχ. βαρύς / <i>Forefeast of the Nativity</i>	85r
Ἐξεχύθη ἡ χάρις ἐν χεῖλεσί σου, ὅσιν πάτερ, ἰωάννη χρυσόστομε ἡχ. α' / Jan. 27	113r
Ἐξεχύθη ἡ χάρις ἐν χεῖλεσί σου, ὅσιν πάτερ, καὶ γέγονας ἡχ. πλ. β' / Jan. 1	96v
Ἑορτὴ χαρμόσυνος ἐπέλαμψε ἡχ. πλ. β' / June 29	153r
Ἐπέστη ἡ εἴσοδος τοῦ ἐνιαυτοῦ ἡχ. α' / Sept. 1	1r
Ἐπρεπε τῇ βασιλίδι τῶν πόλεων ἰωάννην ἀυχεῖν ἡχ. δ' / Nov. 13	51v
Ἐπρεπε τοῖς ἀντόπταις τοῦ λόγου ἡχ. α' / Aug. 15	184r
Ἐρευνάτε τὰς γραφάς ἡχ. πλ. α' / Feb. 2	117r
Ἐρημον οἰκίσασα ἡχ. πλ. β' / April 1	132v
Ἐρχεται πρὸς ἰορδάνην χριστός ἡχ. πλ. β' / <i>Forefeast of the Theophany</i>	98v
Ἐρχόμενος μετὰ σαρκὸς πρὸς ἰορδάνην ἡχ. πλ. α' / <i>Forefeast of the Theophany</i>	98v
Ἐσβεσαν τοῦ πυρὸς τὴν δύναμιν ἡχ. β' / <i>Sunday of the Holy Fathers</i>	80r
Ἐτοιμάζου, ἰορδάνη ποταμέ ἡχ. πλ. β' / <i>Forefeast of the Theophany</i>	99r
Ἐτρεμεν ἡ χεὶρ τοῦ βαπτιστοῦ ἡχ. δ' / Jan. 6	103v
Εὐαγγελιστὰ ἰωάννη, ἰσάγγελε ἡχ. πλ. δ' / Sept. 26	199v
Εὐ δοῦλε ἀγαθὲ καὶ πιστέ ἡχ. πλ. β' / Dec. 6	64r
Εὐθυμεῖτε ἔλεγε τοῖς γεννήτορσιν ἡχ. β' / Jan. 20	111v
Εὐφημείσθω θεόδουλος ἡχ. δ' [cf. γλ̃ 5] / Dec. 23	78r
Εὐφραίνεσθε δίκαιοι· οὐρανοί, ἀγαλλιᾶσθε· σκιρτήσατε ἡχ. δ' / Dec. 25	88r
Εὐφραίνεται οὐρανὸς σήμερον φαιδρῶς καὶ ἡ γῆ ἀγάλλεται ἡχ. δ' / June 18	144v

Εὐφραίνου ἐν κυρίῳ, πόλις θεσσαλονίκη	37r
ἡχ. α' / Oct. 26	
Εὐφροσύνως σήμερον ἡ ἐκκλησία	143r
ἡχ. δ' / June 14	
Ἔχει μὲν ἡ θειοτάτη σου ψυχὴ	38v
ἡχ. πλ. δ' / Oct. 26	
Ζεῦγος καρπογονεῖ	66v
ἡχ. πλ. α' / Dec. 9	
Ἡ ἀπαρχὴ τῆς ἡμῶν σωτηρίας, λαοί, ἐν βηθλεὲμ γεννᾶται	202r
cf. r̄l̄ ̄ / Dec. 25	
Ἡ ἀπαρχὴ τῆς ἡμῶν σωτηρίας, λαοί, σήμερον γέγονεν	8r
ἡχ. α' / Sept. 8	
Ἡ βασιλεία σου, χριστὲ ὁ θεὸς, βασιλεία πάντων τῶν αἰώνων, καὶ	87r
ἡ δεσποτεία σου, ἐν πάσῃ γενεᾷ. Ὁ σαρκωθεὶς	
ἡχ. β' / Dec. 25	
Ἡ βασιλεία σου, χριστὲ ὁ θεὸς, βασιλεία πάντων τῶν αἰώνων, καὶ	2r
ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ· πάντα γάρ	
ἡχ. δ' / Sept. 1	
Ἡ διηριθσμένη ταῖς ἀρεταῖς	18r & 157v
ἡχ. πλ. β' / Sept. 16 & July 11	
Ἡ ἐκκλησία σήμερον πανηγυρίζει	124r
ἡχ. β' [cf. r̄l̄ ̄] / March 6	
Ἡ ἐλισάβετ συνέλαβε τὸν πρόδρομον	21r
ἡχ. πλ. β' / Sept. 23	
Ἡ θεόκλητος μάρτυς βαρβάρᾳ	59v
ἡχ. β' / Dec. 2	
Ἡ θεοσήμαντος φωνή	145v
ἡχ. α' / June 24	
Ἡ ἥλιος ἐλεάζαρ ὑμνεῖσθω	174r
cf. r̄l̄ ̄ / Aug. 1	
Ἡ μάρτυς σου, σωτὴρ ἡμῶν, πηγὴν	76v
cf. r̄l̄ ̄ / Dec. 22	
Ἡ μάρτυς σου, φιλόανθρωπε, ἐπιποθήσασα	76r
cf. r̄l̄ ̄ / Dec. 22	
Ἦν διήλθετε κτίσιν φωτίσαντες	154r
ἡχ. πλ. δ' / June 29	
Ἡ ξυνωρίς ἡ ἀγία	192r
ἡχ. πλ. β' / Aug. 18	
Ἡ παγκόσμιος χαρά	9r
ἡχ. δ' / Sept. 8	
Ἡ παμφαῆς τοῦ μάρτυρος λάμπει	172v
ἡχ. πλ. α' / July 27	
Ἡ πανάμωμος νύμφη	185r
ἡχ. β' / Aug. 15	
Ἡ πάνσεπτος τῶν ἀποστόλων	152v
ἡχ. πλ. β' / June 29	

Ἡ πενταφεγγής τῶν ἀθλητῶν λαμπάς ἡχ. δ' / Nov. 2	44r
Ἡ πηγή τῶν ἱαμάτων ἓνα καὶ μόνον ἡχ. β' / Nov. 1	40r
Ἡ προορισθεῖσα παντάνασσα ἡχ. β' / Sept. 8	9r
Ἡσαΐα χόρευε λόγον θεοῦ ἡχ. δ' / <i>Forefeast of the Nativity</i>	82r
Ἡσαΐου νῦν τοῦ προφήτου ἡχ. πλ. δ' / June 24	148v
Ἡ σοφία τοῦ θεοῦ, ὁ συναΐδιος ἡχ. πλ. α' / June 29	152v
Ἡσυχύνη ὁ βάσκανος ἐχθρός ἡχ. β' [cf. r1̄ 5] / Dec. 4	60r
Ἡ τοῦ ἐλέους πηγή ἡχ. β' / Nov. 12	51r
Ἡ τοῦ προδρόμου καὶ βαπτιστοῦ ἡχ. πλ. δ' / <i>Forefeast of the Theophany</i>	100r
Ἡ τριάς, ὁ θεὸς ἡμῶν ἡχ. δ' / <i>Forefeast of the Theophany</i>	98r
Ἡ τῶν ἀγγέλων ποθήσασα τὸν βίον cf. r1̄ 8 / Dec. 31	94r
Ἡ τῶν θείων ἐννοιῶν ἡχ. β' / Feb. 24	121r
Ἡ τῶν λειψάνων σου θήκη, πανεύφημε πάτερ ἡχ. β' / Sept. 1	2v
Ἡ τῶν οὐρανῶν ὑψηλότερα ὑπάρχουσα ἡχ. β' / Aug. 15	185r
Ἡ φωνὴ τοῦ προφήτου σου μωϋσέως ἡχ. πλ. δ' / Sept. 14	14v
Ἡ φωνὴ τῶν προφητῶν σου ἡσαΐου καὶ δαυΐδ ἡχ. πλ. α' / Sept. 14	15v
Θαυμαστὸς εἶ, ὁ θεός, καὶ θαυμαστὰ τὰ ἔργα σου, καὶ αἱ ὁδοί σου ἡχ. β' / Sept. 1	1v
Θεαρχίῳ νεύματι πάντοθεν ἡχ. α' - πλ. δ' / Aug. 15	184r
Θεία χάρις ἀπηώρητο ἡχ. πλ. β' / Sept. 1	4r
Θεολόγε παρθένε, μαθητά ἡχ. β' / Sept. 26	24r
Θεὸς λόγος ἐπεφάνη ἐν σαρκί ἡχ. πλ. β' / Jan. 6	105v
Θεοτόκε παρθένε, ἡ τεκοῦσα τὸν σωτῆρα, ἀνέτρεψας ἡχ. δ' / Dec. 25	88v
Θεοῦ λόγου μέλλοντος ἡχ. δ' / June 24	146v

Θεοφόρε ἰγνάτιε, τὸν σὸν ἔρωτα ἡχ. πλ. δ' / Dec. 20	75r
Θεοφόρε χαρίτων, σὺ καὶ μετὰ θάνατον ἡχ. δ' / Sept. 28	24v
Θησαυρὸς ἐνθέων δωρεῶν ἡχ. πλ. β' / Feb. 24	122v
Θρόνῳ παριστάμενος τῆς τρισηλίου θεότητος, καὶ πλουσίως ἡχ. δ' / cf. March 26	131v
Ἰατροὶ τῶν ἀσθενούντων ἡχ. β' [cf. r15] / Nov. 1	41v
Ἰδοὺ ἡ ἀνάκλησις νῦν ἐπέφανεν ἡμῖν ἡχ. δ' / March 25	129v
Ἰδοὺ καιρὸς ἤγγικε τῆς σωτηρίας ἡχ. β' / <i>Forefeast of the Nativity</i>	81r
Ἱεραρχῶν τὴν καλλονὴν καὶ τῶν πατέρων ἡχ. πλ. β' / Dec. 6	64r
Ἱεραρχῶν τὸ θεῖον κειμήλιον ἡχ. β' / Dec. 12	69v
Ἱερεὺς ἐννομώτατος μέχρι τέλους ἡχ. πλ. β' / Sept. 3	5r
Ἱερέων μνήμη καὶ βασιλέων ἡχ. πλ. β' / <i>Sunday after the Nativity</i>	94v
Ἱερωσύνης νομικῆς ἐνδεδυμένος ἡχ. πλ. δ' / Sept. 5	6r
Ἰωάννη πανεύφημε καὶ οἰκουμενικέ ἡχ. δ' / June 24	147r
Ἰωσήφ, εἰπὲ ἡμῖν ἡχ. γ' / <i>Forefeast of the Nativity</i>	84v
Καθορῶσα πάλαι ἡ ἐκκλησία ἡχ. β' / Oct. 7	29v
Καλλικέλαδον ὄρνιν σε ἡχ. δ' / Dec. 10	67v
Κανόνα πίστεως καὶ εἰκόνα πραότητος ἀνέδειξέ σε ἡχ. β' / Dec. 6	63r
Κάρα ἡ τὸν ἀμνὸν τοῦ θεοῦ ἡχ. πλ. α' / Feb. 24	122r
Κατακόσμησον τὸν νυμφῶνά σου, σιών ἡχ. βαρύς / Feb. 2	118r
Καταλιποῦσα τὰ τερπνά ἡχ. πλ. β' / March 1	123r
Καταλιπὼν τὰ ἐπὶ γῆς ἡχ. β' / Nov. 14	53r
Κῆρυξ γέγονας τοῦ ἀμνοῦ ἡχ. α' / June 24	146r
Κληρονόμε θεοῦ, συγκληρονόμε ἡχ. πλ. β' / Dec. 6	63v

Κλῖμαξ οὐρανομήκης σαφῶς	62r
ἡχ. πλ. α' / Dec. 5	
Κογχύλη αἵματος τοῦ μαρτυρίου σου	155r
ἡχ. δ' / July 8	
Κρήτη προεορτάζει σήμερον	77v
ἡχ. β' / Dec. 23	
Κροτήσωμεν σήμερον ἁσματικὴν	13v
ἡχ. δ' / Sept. 14	
Κύριε, ζητῆσαι βουλόμενος τὸ πρόβατον τὸ ἀπολωλός	106v
cf. ρλ η' / Jan. 6	
Κύριε, πληρῶσαι βουλόμενος ἃ ὥρισας	106r
ἡχ. πλ. δ' / Jan. 6	
Κύριε, πληρῶσαι προθέμενος τὴν ἅπασαν δικαιοσύνην	106r
cf. ρλ η' / Jan. 6	
Λαμπρὰ μὲν ἡ παρελθοῦσα	97v
ἡχ. α' / Forefeast of the Theophany	
Λέγε, συμεών, τίνα φέρων ἐν ἀγκάλαις ἐν τῷ ναῷ ἀγάλλη	115v
ἡχ. α' / Feb. 2	
Λεόντων ὁρμὰς κατεπάτησας	22r
ἡχ. πλ. δ' / Sept. 24	
Λύει τοῦ ζαχαρίου τὴν σιωπὴν	146v
ἡχ. δ' / June 24	
Μάγοι περσῶν βασιλεῖς	89v
ἡχ. πλ. α' / Dec. 25	
Μαθητὰ τοῦ σωτῆρος, ἀρχιεράρχα	25v
ἡχ. πλ. δ' / Oct. 1	
Μαθητὰ τοῦ σωτῆρος, παρθένε	23r
ἡχ. α' / Sept. 26	
Μακάριοι ἐστέ, ὅσοι	108r
ἡχ. πλ. δ' / Jan. 14	
Ματθία ἀπόστολε, χορόν	183r
ἡχ. α' [cf. ρλ ε'] / Aug. 9	
Μέγα καὶ παράδοξον θαῦμα τετέλεσται σήμερον· παρθένος	203r
ἡχ. β' [cf. ρλ η'] / Dec. 25	
Μεγάλων ἀξιωθέντες δωρεῶν	39v
ἡχ. β' / Nov. 1	
Μεγίστων ποιητής	69r
ἡχ. α' / Dec. 12	
Μετὰ τὸ τεχθῆναί σε	56v
ἡχ. πλ. δ' / Nov. 21	
Μετὰ τῶν ἄνω ταγμάτων συνηριθμήθης	163r
ἡχ. α' / July 24	
Μὴ γένοιτό μοι καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ	14v
cf. ρλ ε' / Sept. 14	
Μὴ στύγναζε, ἰωσήφ	82r
ἡχ. πλ. α' / Forefeast of the Nativity	

Μητρικὴν ἀγαπήσας εὐσέβειαν ἡχ. πλ. δ' / July 27	173r
Μητρὸς εὐσεβοῦς ἐπιποθήσας ἡχ. β' / July 27	170v
Μνήμην ἐπιτελοῦμεν δαυΐδ ἡχ. πλ. β' / <i>Sunday after the Nativity</i>	202v
Μοναστῶν νομοθέτης τῶν ὀρθοδόξων cf. ςλ η' / Nov. 11	50v
Νάματα ἰορδάνεια περιβάλου ἡχ. πλ. β' / Jan. 6	105r
Νεανικὴν ἄγων τὴν ἡλικίαν ἡχ. γ' / July 8	155r
Νέον φυτόν, καθάπερ ἐλαίας ἡχ. β' / Sept. 2	4r
Νευέτω δίκαια, ἔφησεν ἡχ. β' / April 23	133r
Νήπιος ἀνεφάνης ἐν μάρτυσι ἡχ. β' / July 15	158v
Νόμου καὶ προφητῶν σε ἡχ. πλ. α' / Aug. 6	179v
Νοῦς καθαρώτατος καὶ βίος ἡχ. α' / May 1	137r
Νύμφη ἡ τοῦ θεοῦ ἡχ. β' / Aug. 15	188v
Νῦν προφητικὴ πρόρρησις ἡχ. γ' / <i>Forefeast of the Nativity</i>	201r
Ὁ ἀθανάτου ζωῆς ἡξιωμένος cf. ςλ δ' / May 2	137v
Ὁ ἀναβαλλόμενος φῶς ὡς ἱμάτιον, δι' ἡμᾶς ἡχ. δ' / Jan. 6	103v
Ὁ ἀρρήτω σοφίᾳ συστησάμενος ἡχ. πλ. δ' / Sept. 1	2v
Ὁ ἀρχηγὸς τῆς ἡμῶν σωτηρίας, λαοί, ἐν βηθλεέμ cf. ςλ ι' / Dec. 25	202r
Ὁ δεύτερος ἰὼβ εὐστάθιος ἡχ. β' / Sept. 20	20r
Ὁ ἐκ κοιλίας μητρὸς ἁγιασθεὶς ἡχ. β' / June 24	146v
Ὁ ἐκ σπαργάνων πεπληρωμένος ἡχ. β' / July 15	158v
Ὁ ἐν τῷ ὄρει τῷ θαβώρ ἡχ. β' / Aug. 6	177r
Ὁ ἐν χερσὶ πρεσβυτικαῖς ἡχ. πλ. β' / Feb. 2	117v
Οἱ ἄγγελοί σου, χριστέ, τῷ θρόνῳ ἡχ. πλ. β' / Nov. 8	48r

Οἱ ἅγιοι μακκαβαῖοι	175r
ἡχ. πλ. δ' / Aug. 1	
Οἱ ἐξ ἀκάρπων λαγόνων	169r
ἡχ. πλ. δ' / July 25	
Οἶκος τοῦ ἐφραθά	79v
ἡχ. β' / <i>Sunday of the Holy Fathers</i>	
Οἱ τῆς ἁνω ἱερουσαλὴμ πολῖται	151v
ἡχ. γ' / June 29	
Οἱ τῷ αἵματι χριστοῦ	17v & 157r
ἡχ. γ' / Sept. 16 & July 11	
Ὁλβον λιποῦσα πατρικόν	21v & 59v
ἡχ. δ' / Sept. 24 & Dec. 4	
Ὁλην ἀποθέμενοι ἐν οὐρανοῖς	40v
ἡχ. πλ. β' / Nov. 1	
Ὁλην ἐβδελύξαντο τὴν ἐπὶ γῆς	
(cf. Ὑλην ἐβδελύξαντο τὴν ἐπὶ γῆς)	
Ὁλην εἰσοκίσασα ἐν ἑαυτῇ	41r
ἡχ. πλ. β' / Nov. 1	
Ὁνπερ πάλαι μωϋσῆς προτυπώσας ἐν ἑαυτῷ τὸν ἀμαλήκ	15r
ἡχ. πλ. δ' / Sept. 14	
Ὁ παλαιὸς ἡμερῶν νηπιάσας	115v
ἡχ. πλ. α' / Feb. 1	
Ὁ πάλαι τῷ μωσεῖ	176r
ἡχ. α' / Aug. 5	
Ὁ πάντων ἐλεήμων κύριος	170r
ἡχ. α' - πλ. δ' / July 27	
Ὁ πατὴρ εὐδόκησεν, ὁ λόγος	89r
ἡχ. δ' / Dec. 25	
Ὁπου ἐπισκιάζει ἡ χάρις σου, ἀρχάγγελε	47v
ἡχ. πλ. α' / Nov. 8	
Ὁπου ἐπλεόνασεν ἡ ἁμαρτία	30v
ἡχ. δ' / Oct. 8	
Ὁ πρωτόκλητος μαθητὴς	57v
ἡχ. α' / Nov. 30	
Ὁρος τὸ ποτὲ ζοφῶδες	178v
ἡχ. δ' / Aug. 6	
Ὁρῶσά σε ἡ κτίσις ἅπασα ἐν βηθλεέμ	82v
ἡχ. πλ. α' / <i>Forefeast of the Nativity</i>	
Ὁρῶσά σε ἡ φύσις	104v
ἡχ. πλ. α' / Jan. 6	
Ὅσιε πάτερ, δυνάμει θεοῦ πνεύματος	4r
ἡχ. πλ. α' / Sept. 1	
Ὅσιε πάτερ, εἰ ἦν τὸν στύλον φθέγξασθαι	3v
ἡχ. πλ. α' / Sept. 1	
Ὅσιε πάτερ, εἰς πᾶσαν τὴν γῆν	62v
ἡχ. πλ. β' / Dec. 5	
Ὅσιε πάτερ, θεοφάνορ ἀθανάσιε, ἐκ βρέφους	138r
ἡχ. πλ. α' / May 2	

Ὅσιε πάτερ, θεοφόρε θεοδόσιε, μεγάλως ἡχ. πλ. α' / Jan. 11	203v
Ὅσιε πάτερ, ιερώτατε ἀμβρόσιε ἡχ. πλ. α' / Dec. 7	64v
Ὅσιε πάτερ, καλὴν ἐφεῦρες κλίμακα ἡχ. πλ. α' / Sept. 1	3v
Ὅσιε πάτερ μακάριε ἡχ. α' / Dec. 12	69r
Ὅσιε πάτερ, ὡς πόλιν ἡχ. β' / Jan. 11	107v & 203r
Ὅσιε τρισμάκαρ, ἀγιώτατε ἡχ. πλ. β' / Nov. 13	52v
Ὅσιοι πατέρες, μελετήσαντες ἡχ. πλ. δ' / Jan. 14	108r
Ὁ ταξιάρχης τῶν ἄνω δυνάμεων ἡχ. α' / Nov. 8	46r
Ὅτε ἐξεδήμησας, θεοτόκε ἡχ. δ' / Aug. 15	186v
Ὅτε ἰωσήφ, παρθένε, λύπη ἡχ. β' / <i>Forefeast of the Nativity</i>	85v
Ὅτε πρὸς αὐτὸν ἐρχόμενον ἡχ. β' / <i>Forefeast of the Theophany</i>	97v
Ὁ τετραπέρατος κόσμος ἡχ. πλ. β' / Sept. 14	14r
Ὅτε τῷ πάθει σου, κύριε ἡχ. β' / Sept. 1	3r
Ὁ τὴν χάριν τῶν θαυμάτων ἡχ. πλ. β' / Jan. 1	96r
Ὁ τῆς κακίας πρότερον ἡχ. πλ. δ' / Oct. 2	26r
Ὁ τῆς ὀρθῆς πίστεως γενναῖος ἡχ. α' / Jan. 10	107v
Ὁ τριετὴς τὴν τριάδα ἡχ. πλ. δ' / July 15	159r
Ὁ τῶν ἀνάκτων ἄναξ ἡχ. πλ. δ' / May 21	140v
Οὐκ ἔδει σε, ὦ ἡρώδη ἡχ. πλ. β' / Aug. 29	197r
Οὐκ ἐπησχύνθη ὁ πανάγαθος ἡχ. πλ. δ' [cf. r15] / Jan. 1	96v
Οὐράνιος ἀνεδείχθης κρατὴρ τῆς σοφίας ἡχ. β' / Nov. 14	53r
Οὐρανοδρόμω ἐπιβάς ὁχήματι ἡχ. πλ. δ' / Jan. 17	109r
Οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· ὁ τεχθεὶς ἡχ. πλ. β' / <i>Forefeast of the Nativity</i>	84r

Πάλαι προσευχομένη πιστῶς ἄννα ἡχ. πλ. α' / Dec. 9	66r
Πάλιν ἡμῖν ἡ ἐτήσιος ἡχ. πλ. β' [cf. ρλ η̄ ε̄] / Nov. 11	50r
Πάλιν ἡμῖν ὁ θερμός ἡχ. πλ. β' / Jan. 16	108v
Πάλιν ἡρωδιάς μαίνεται ἡχ. πλ. β' / Aug. 29	197v
Πανήγυρις φαιδρά ἡχ. α' / Dec. 12	68v
Πάνσοφε ἀλιεῦ, ἅγιε μαθητά ἡχ. πλ. β' / Oct. 18	33v
Πάντα τὰ ἔθνη κροτήσατε χεῖρας ἡχ. δ' / April 23	133v
Πάντες τὴν τῶν σεπτῶν νῦν [προ]πατόρων μνήμην ἡχ. β' / <i>Sunday of the Holy Fathers</i>	79v
Πάντοτε ἔχοντες χριστόν ἡχ. πλ. β' / Nov. 1	43r
Πάντων τῶν ἀγίων ἀνεμάξω ἡχ. α' / Jan. 1	95v
Πάντων τῶν προφητῶν αἱ προρρήσεις ἡχ. β' / <i>Sunday of the Holy Forefathers</i>	79v
Παράδοξον θαῦμα γέγονεν ἡχ. πλ. δ' / Feb. 5	119v
Παράδοξον μυστήριον οἰκονομεῖται ἡχ. πλ. δ' / Dec. 25 & <i>Sunday after the Nativity</i>	90v & 95r
Παρέλαβεν ὁ χριστὸς τὸν πέτρον ἡχ. πλ. δ' / Aug. 6	181r
Παρθενίας λαμπρότησι φαιδρυνθεῖσα ἡχ. δ' / Dec. 30	93v
Πᾶσα γλῶσσα κινεῖσθω πρὸς εὐφημίαν ἡχ. πλ. δ' / Sept. 16 & July 11	18v & 158r
Πάτερ ἀξιάγαστε, τῆς ἐρήμου ὠφθης κάλλιστον θρέμμα ἡχ. πλ. β' / May 24	141v
Πάτερ πατάπιε, σαρκός ἡχ. α' / Dec. 8	65r
Πάτερ πατάπιε, φωστήρ ἡχ. α' / Dec. 8	65v
Πάτερ χρυσόστομε, ὡς ποταμός ἡχ. δ' / Jan. 27	113v
Πατρίδα, γένος, ὑπαρξιν καταλιποῦσα βαρβάρᾳ ἡχ. πλ. β' / Dec. 4	60v
Παῦλε, στόμα κυρίου ἡχ. β' / June 29	151v
Πέτρε, κορυφαῖε τῶν ἐνδόξων ἡχ. β' / June 29	151r

Πέτρω καὶ ἰωάννῃ καὶ ἰακώβῳ	180r
ἡχ. πλ. β' / Aug. 6	
Πηγὴν ἱαμάτων ἔχοντες ἅγιοι ἀνάργυροι	40r
ἡχ. δ' / Nov. 1	
Πιστούμενος ἰησοῦς, ὁ υἱός σου	190r
ἡχ. πλ. δ' / Aug. 15	
Πιστῶς πανηγυρίζομεν τὴν πάνσεπτον ἡμέραν	31r
ἡχ. πλ. α' / Oct. 9	
Πληθὺς πολυάριθμος πυρί	92v
ἡχ. α' / Dec. 28	
Πλουσίων δωρεῶν τὰ κρείττονα	139v
ἡχ. β' / May 21	
Πνευματικοῖς ἄσμασι τοὺς προφήτας	160r
ἡχ. α' / July 20	
Πνευματικῶς ἡμᾶς, πιστοί, συνήγαγε	72v
ἡχ. β' / Dec. 17	
Πνεύματος ἁγίου πλήρης	35r
ἡχ. πλ. δ' / Oct. 21	
Πόθῳ θείῳ καὶ ἔρωτι τῶν μελλόντων	42v
ἡχ. β' / Nov. 1	
Ποῖα πνευματικὰ ἄσματα νῦν προσάζωμέν σοι, παναγία; τῇ γὰρ	189r
ἀθανάτῳ	
ἡχ. β' / Aug. 15	
Ποίοις εὐφημιῶν στέμμασιν ἀναδήσωμεν πέτρον καὶ παῦλον	149v
ἡχ. β' / June 29	
Ποίοις οἱ εὐτελεῖς χεῖλεσι μακαρίσωμεν	188v
ἡχ. β' / Aug. 15	
Ποίοις πνευματικοῖς ἄσμασιν ἐπαινέσωμεν πέτρον καὶ παῦλον	150r
ἡχ. β' / June 29	
Ποίοις ὕμνων καλλεσιν ἀνυμνήσωμεν πέτρον καὶ παῦλον	150r
ἡχ. β' / June 29	
Ποταμοὶ θεολογίας	23r
ἡχ. α' / Sept. 26	
Πρέπει τῷ ἰωάννῃ ἡ εὐωδία	149r
ἡχ. πλ. δ' / June 24	
Προαιώνιε λόγε τοῦ πατρός, ὁ ἐν μορφῇ	2r
ἡχ. γ' / Sept. 1	
Πρόδρομε τοῦ σωτήρος, εἰ καὶ φόνῳ	198v
ἡχ. πλ. δ' / Aug. 29	
Πρόδρομε τοῦ σωτήρος, σὺ βασιλεῖς	198r
ἡχ. πλ. δ' / Aug. 29	
Προεορτάσωμεν, λαοί, χριστοῦ τὰ γενέθλια· καὶ ἐπάραντες τὸν νοῦν,	80v
ἐπὶ τὴν βηθλεὲμ ἀναχθῶμεν τῇ διανοίᾳ, καὶ κατίδωμεν τὴν	
παρθένον	
ἡχ. α' / Forefeast of the Nativity	
Προεορτάσωμεν, λαοί, χριστοῦ τὰ γενέθλια· καὶ τὸν νοῦν ἐπάραντες,	80v
ἐπὶ τὴν βηθλεὲμ ἀχθῶμεν τῇ διανοίᾳ, καὶ κατίδωμεν τὸ ἐν	
σπηλαίῳ	
ἡχ. α' / Forefeast of the Nativity	

Πρόμον τε καὶ ἄρεα ἡλεῖ καὶ θεῖον εὐγένιον cf. γλ̃ α̃ / Dec. 19	73v
Προορισθεὶς ὑπὸ θεοῦ cf. γλ̃ α̃ / Oct. 3	26v
Πρὸς τὴν φωνὴν τοῦ βοῶντος ἡχ. πλ. δ' / <i>Forefeast of the Theophany</i>	99v
Πρὸ τῆς γεννήσεως τῆς σῆς ἡχ. πλ. δ' / <i>Forefeast of the Nativity</i>	84v
Πρὸ τοῦ σταυροῦ σου, κύριε, ὄρος ἡχ. δ' / Aug. 6	177v
Πρὸ τοῦ σταυροῦ σου, κύριε, παραλαβὼν ἡχ. δ' / Aug. 6	177v
Προτυπῶν τὴν ἀνάστασιν ἡχ. πλ. β' / Aug. 6	180r
Προφήτα κῆρυξ χριστοῦ ἡχ. πλ. β' / July 20	161r
Προφήτης καὶ πρόδρομος ἀπὸ γαστροῦ ἡχ. δ' / June 24	147r
Προφητικῶς τοῖς ἀγίοις συνελθόντες ἡχ. δ' / Oct. 7	30r
Πρώτη καλῶν ἀπαρχή ἡχ. πλ. β' / Oct. 1	25v
Πρώτη κατιδοῦσα τὴν θεῖαν ἡχ. πλ. β' / July 22	162r
Πρώτος ἐν μάρτυσιν ἐδείχθης ἡχ. πλ. β' / Aug. 2	175v
Πρώτος, πανεύφημε, τῆς θεολέκτου ἡχ. πλ. δ' / April 30	137r
Πύλαι τῶν οὐρανῶν, ἐπάρθητε ἡχ. β' / Aug. 15	188r
Πυρίνοις χεῖλεσιν ὕμνεῖ σε τὰ χερουβὶμ, χριστέ ἡχ. δ' / Nov. 8	47r
Πῶς ἐξείπω τὸ μέγα μυστήριον ἡχ. πλ. δ' / Dec. 25	91r
Πῶς σε, χριστέ, δοῦλοι ἡχ. α' / Jan. 6	103r
Ῥήμασι χρυσαυγεστάτοις ἡχ. δ' / Nov. 13	52r
Ῥητορικοῖς ἔπεσιν ἡχ. γ' / Dec. 13	70r
Ῥίπτοντες περιβόλαια πάντα ἡχ. β' [cf. γλ̃ β̃ η̃] / March 9	124v
Σάλπιγγος φωνὴν ἀναλάβετε, ποιμένες [γλ̃ -] / Dec. 25	89v
Σάλπιγξ χρυσόφωνος ἀνεδείχθης ἡχ. πλ. β' / Nov. 13	52r

Σαλπίσωμεν ἐν σάλπιγγι ἁσμάτων, σκιρτήσωμεν ἐόρτια ἡχ. πλ. α' / Dec. 6	63r
Σεβαστιανός τε καὶ ζωή ἡχ. α' / Dec. 18	73v
Σέλας φαεινότατον ἡχ. πλ. δ' / May 21	140r
Σὲ μὲν διεκώλυε ἡχ. πλ. β' / April 1	132r
Σὲ τὸν ἐν πνεύματι καὶ πυρί ἡχ. δ' / Jan. 6	104r
Σήμερον ἀνέτειλεν ὑπὲρ τὸν ἑωσφόρον ἡχ. πλ. α' / June 8	141v
Σήμερον γεννᾶται ἐκ παρθένου ἡχ. πλ. β' / <i>Forefeast of the Nativity</i>	86r
Σήμερον ἐκ ρίζης τοῦ δαυΐδ ἡχ. β' / Dec. 9	66v
Σήμερον ἡ ἀνοσιουργότροπος ἡχ. α' - πλ. δ' / Aug. 29	194v
Σήμερον ἡ ἀόρατος φύσις ἡχ. πλ. β' / Dec. 25	90r
Σήμερον ἡ οἰκουμένη πᾶσα ἡχ. πλ. β' / April 23 & July 8	135v & 155v
Σήμερον ἡ στεῖρα ἄννα τίκτει ἡχ. πλ. β' / Sept. 8	8r
Σήμερον ἡ ψαλμικὴ προφητεία ἡχ. πλ. β' / <i>Forefeast of the Theophany</i>	100v & 203r
Σήμερον ξύλον ἐφανερώθη ἡχ. πλ. β' / Sept. 14	14v
Σήμερον ὁ ἀόρατος θεὸς βασιτάζεται cf. γλ β' / Feb. 2	117r
Σήμερον ὁ θεοχώρητος ναός ἡχ. δ' / Nov. 21	55v
Σήμερον ὁ οὐρανοῦ καὶ γῆς ποιητής ἡχ. β' / Jan. 6	102v
Σήμερον ὁ πάλαι τῷ μωσεῖ ἡχ. α' / Feb. 2 & 3	116v & 119r
Σήμερον ὁ τοῖς νοεροῖς θρόνοις ἡχ. πλ. β' / Sept. 8	6v
Σήμερον ὁ χριστὸς ἐν βηθλεὲμ γεννᾶται ἐκ παρθένου. Σήμερον ἡχ. β' / Dec. 25	88r
Σήμερον ὁ χριστὸς ἐν ἰορδάνῃ ἡχ. β' / Jan. 6	102v
Σήμερον στερωτικαὶ πύλαι ἡχ. πλ. β' / Sept. 8	7v
Σήμερον συγκαλεῖται ἡμᾶς τοῦ ἀθλοφόρου ἡχ. πλ. β' / Oct. 26	38r
Σήμερον συμεὼν ἐν ταῖς ἀγκάλαις ἡχ. β' / Feb. 2 & 3	116v & 119v

Σήμερον τὰ στίφη τῶν πιστῶν ἡχ. πλ. β' / Nov. 21	56r
Σήμερον τῆς παγκοσμίου χαρᾶς τὰ προοίμια· σήμερον ἡχ. πλ. β' / Sept. 8	7v
Σήμερον τοῦ φωτὸς ὁ λύχνος ἡχ. πλ. β' / June 24	148r
Σήμερον τὸ φυτὸν τῆς ζωῆς ἡχ. πλ. β' / Sept. 14	16r
Σήμερον τῷ ναῷ προσάγεται ἡχ. β' / Nov. 21	55r
Σήμερον τῶν ὑδάτων ἀγιάζεται ἡχ. πλ. δ' / <i>Forefeast of the Theophany</i>	99v
Σιὼν πανηγύριζε, ἱερουσαλήμ ἡχ. πλ. β' / <i>Forefeast of the Nativity</i>	201v
Σκεῦος ἱερώτατον, πνεύματος ἡχ. δ' / Dec. 15	71v
Σκεῦος ὠφθῆς τοῦ πνεύματος ἡχ. πλ. δ' / Dec. 16	72r
Σκῆνωμα θεῖον, ἐνδοξε, καὶ ναός ἡχ. πλ. δ' / Dec. 16	72r
Σοῦ ἐξεχύθη ἡ χάρις ἡχ. πλ. β' [cf. ρλ̅ ̅ ̅] / April 25	136v
Σοφίας ἐραστῆς γενόμενος ἡχ. πλ. δ' / Jan. 1	97r
Σπήλαιον εὐτρεπίζου· ἡ ἀμνάς ἡχ. πλ. β' / <i>Forefeast of the Nativity</i>	83r
Σταλάξατε τὰ ὄρη γλυκασμόν, καὶ οἱ βουνοὶ ὡς ἀρνία ἡχ. α' / June 24	145v
Στάμνω ἐγκεκρυμμένη ἡχ. πλ. α' / Feb. 24	122r
Σταυρὲ τοῦ χριστοῦ, χριστιανῶν ἡχ. πλ. β' / Sept. 14	14v
Στεῖρα ἄγονος ἡ ἄννα σήμερον χειῖρας ἡχ. δ' / Sept. 8	9v
Στέφανε ἐνδοξε, οὐρανοπολίτα ἡχ. δ' / Aug. 2	175v
Στέφανον δόξης ἐπὶ κεφαλῆς σου ἡχ. δ' / April 23	200r
Στέφανος, ἡ καλὴ ἀπαρχή ἡχ. δ' / Dec. 27	92r
Στήλη ἔμψυχος καὶ ἔμπνους ἡχ. α' / Dec. 20	74r
Στήλη μαρτύρων καὶ δόξα δικαίων cf. ρλ̅ ̅ / April 23	134r
Συγκαταβαίνων ὁ σωτὴρ τῷ γένει ἡχ. πλ. δ' / Jan. 1	97r
Συγχάριτε ἡμῖν, ἅψασαι αἱ τῶν ἀγγέλων ἡχ. πλ. β' / Nov. 8	48r

Σὺ ἐν ἰορδάνῃ βαπτισθεῖς ἡχ. α' / Jan. 6	103r
Σὺ μου σκέπη κραταιά ἡχ. β' / Sept. 14	12v
Σωσθένης ὁ ἐνδοξος, κηφᾶς cf. γλ α' / Dec. 8	65v
Τάδε λέγει ἰωσήφ πρὸς τὴν παρθένον ἡχ. πλ. δ' / <i>Forefeast of the Nativity</i>	83v
Τάδε λέγει κύριος πρὸς ἰωάννην ἡχ. πλ. δ' / <i>Forefeast of the Theophany</i>	100v
Τὰ θύματα τὰ λογικά ἡχ. πλ. δ' / Oct. 14	32v
Τὰ ἰορδάνεια ρεῖθρα ἡχ. β' / Jan. 6	101v
Ταῖς βαφαῖς ταῖς ἐξ αἵματος σωτηρίου ἡχ. δ' / Dec. 21	75v
Ταῖς μυστικαῖς λαμπηδόσι ἡχ. πλ. δ' / July 8	156r
Τὰ κατὰ πόλιν δεσμὰ τίς διηγῆσεται, ἐνδοξε ἀπόστολε; ἢ τίς παραστήσει ἡχ. α' / June 29	149v
Τὰς καρδίας τῶν πιστῶν ἡχ. πλ. δ' / Jan. 25	113r
Τὰ τῆς ψυχῆς θηρεύματα ἡχ. β' / April 1	131v
Τὰ τῶν ἀγγέλων στρατεύματα ἐξίσταντο ἐπὶ τὸ ὀρώμενον σήμερον ἡχ. πλ. δ' / Jan. 6	106v
Τὰ τῶν ἀγγέλων στρατεύματα σήμερον ἡχ. α' / Jan. 9	107r
Τὰ τῶν προσκαίρων παριδὼν χαμαίζηλα cf. γλ η' / Jan. 17	110r
Τῇ ἀθανάτῳ σου κοιμήσει ἡχ. πλ. β' / Aug. 15	187v
Τῇ δυνάμει νευρούμενοι τοῦ δεσπότη οἱ μάρτυρες cf. γλ α' / Dec. 14	71v
Τῇ νικομηδέων μεγαλοπόλει ἡχ. δ' / Sept. 3	4v
Τὴν λίμνην ὡς παράδεισον ἡχ. β' / March 9	126v
Τὴν πανήγυριν σήμερον τῆς ἀθληφόρου βαρβάρας ἡχ. β' [cf. γλ α'] / Dec. 2	59v
Τὴν πανσεβάσμιον κάραν τοῦ βαπτιστοῦ σου ἡχ. πλ. β' / Feb. 24	123r
Τὴν πάνσεπτόν σου γέννησιν, παναγία ἡχ. δ' / Sept. 7	6r
Τὴν πάνσεπτόν σου κοίμησιν, παναγία ἡχ. δ' / Aug. 15	186v
Τὴν σὴν δοξάζουσι κοίμησιν ἐξουσίαι ἡχ. α' / Aug. 15	183v

Τὴν σὴν τοῦ μονογενοῦς υἱοῦ	176v
ἡχ. α' / Aug. 5	
Τὴν στρατοπεδαρχίαν τῆς κάτω	19v
ἡχ. πλ. δ' / Sept. 20	
Τὴν τετραδεκάριθμον χορείαν τῶν μαρτύρων	126v
ἡχ. β' / March 9	
Τὴν τοῦ θεοῦ πνεύματος	31r
ἡχ. δ' / Oct. 9	
Τὴν τῶν ἰχθύων ἄγραν εἰς ἀνθρώπων	53v
ἡχ. γ' / Nov. 14	
Τὴν τῶν ἰχθύων ἄγραν καταλιπὼν	58r
ἡχ. δ' / Nov. 30	
Τὴν τῶν χρόνων τετραχῶς περίοδον	112v
ἡχ. πλ. δ' / Jan. 23	
Τὴν χάριν τῶν ἱαμάτων ἐκ θεοῦ εἰληφότες	39v
ἡχ. α' / Nov. 1	
Τὴν χειρὰ σου τὴν ἀψαμένην τὴν ἀκήρατον κορυφὴν	101r
ἡχ. πλ. α' / Forefeast of the Theophany	
Τῇ παρθενικῇ σου θελχθεῖς	164r
ἡχ. πλ. α' / July 24	
Τῆς ἀμωμήτου πίστεως τὸ ἀκένωτον πόμα	145r
ἡχ. β' / June 21	
Τῆς ἀναστάσεως εἰληφας τὸ δῶρημα	77r
ἡχ. β' / Dec. 22	
Τῆς ἀνόμου πράξεως	196r
ἡχ. πλ. α' / Aug. 29	
Τῆς αὐλοῦ οὐσίας τῶν νοερῶν	46v
ἡχ. β' / Nov. 8	
Τῆς γενηρᾶς τρυφῆς	59r
ἡχ. α' / Dec. 4	
Τῆς ζωηφόρου ἀναστάσεως χριστοῦ	77r
ἡχ. δ' / Dec. 22	
Τῆς ἡλιακῆς ἀκτίνος τοῦ θεοῦ φωτός	47v
ἡχ. δ' / Nov. 8	
Τῆς νίκης ἐπὶ νύμφος	16v
ἡχ. πλ. δ' / Sept. 15	
Τῆς οὐρανόθεν γνώσεως	7r
ἡχ. δ' / Oct. 3	
Τῇ τῶν ἀσμάτων τερπνότητι	37r
ἡχ. α' / Oct. 26	
Τῇ χριστωνύμῳ σου κλήσει	163v
ἡχ. β' / July 24	
Τίνα τὰ φοβερά ἄσματα ἃ προσῆξάν σοι τότε, παρθένε, κύκλω τῆς σῆς κλίνης	189r
ἡχ. β' / Aug. 15	
Τί σε, δανιήλ, νῦν καλέσωμεν	67v
ἡχ. πλ. δ' / Dec. 11	
Τί σε, δανιήλ, ὀνομάσωμεν	68r
ἡχ. πλ. δ' / Dec. 11	

Τί σε, δανιήλ, προσφθεγξώμεθα ἡχ. πλ. δ' / Dec. 11	68r
Τί σε καλέσωμεν, προφήτα; ἄγγελον ἡχ. α' / Aug. 29	194v
Τίς μὴ θαυμάσει; τίς μὴ δοξάσει; ἡχ. πλ. δ' / Nov. 1	42r
Τίς μὴ μακαρίσει σου τὸν πανόλβιον τρόπον ἡχ. δ' / Sept. 20	19r
Τίς ὁ ἡχος τῶν ἐορταζόντων ἡχ. β' / Sept. 8	8v
Τί σοι προσενέγκωμεν, χριστέ ἡχ. β' / Dec. 25	87r
Τὸ ἀπ' αἰῶνος μυστήριον ἀνακαλύπτεται ἡχ. β' / March 25	129r
Τὸ ἀπόρρητον τοῖς ἀγγέλοις ἡχ. β' / Dec. 9	67r
Τὸ ἄσχετον τῆς σῆς φωτοχυσίας ἡχ. α' / Aug. 5	177r
Τὸ ἐμπιστευθέν σοι τάλαντον παρὰ χριστοῦ ἡχ. πλ. α' / Dec. 11	68v
Τὸ ἐξᾶραν ἄρμα σε πυρφόρον ἡχ. β' / July 20	160r
Τὸ ἰλαρόν σου, πάτερ, καὶ καθαρὸν τοῦ βίου ἡχ. β' / Oct. 21	35r
Τὸ καθαρὸν τῆς ἀγνείας ἡχ. β' / Sept. 25	22v
Τὸ μνημόσυνόν σου εἰς τὸν αἰῶνα ἡχ. β' / Sept. 1	2v
Τὸν ἀριστέα τοῦ χριστοῦ, μηνᾶν ἡχ. α' / Nov. 11	48v
Τὸν γνώφον τὸν νομκόν ἡχ. πλ. δ' / Aug. 6	181v
Τὸν ἐκλάμπαντα πρὸ αἰώνων ἡχ. βαρύς / Feb. 2	118v
Τὸν ἐκ παρθένου ἥλιον ἡχ. πλ. β' / Jan. 6	105v
Τὸν ἐκ προφήτου προφήτην ἡχ. β' / June 24	146r
Τὸν ἐν τῇ θείᾳ σοφίᾳ ἡχ. γ' / Dec. 13	70v
Τὸν ἐπὶ γῆς ἄγγελον ἡχ. β' / Jan. 17	109r
Τὸν ἱερὸν ἢ ἱερὰ παρθένος προσεκόμισεν ἡχ. β' / Feb. 2	116v
Τὸν κατὰ τῶν μακκαβαίων συγκροτηθέντα ἡχ. δ' / Aug. 1	174r
Τὸν κήρυκα τῆς πίστεως ἡχ. πλ. δ' / Nov. 30	58v

Τὸν λόγχαις κληρωσάμενον ἡχ. δ' / Oct. 26	37v
Τὸν μονογενῆ ἐξ ἀνάρχου τοῦ πατρός cf. γλ̃ 3 / Feb. 2	118r
Τὸν νοερὸν φωστήρα τῆς πίστεως, ἀρτέμιον ἡχ. β' / Oct. 20	34v
Τὸν ὄντως ἔρωτα νυμφευσαμένη ἡχ. β' / July 25	169v
Τὸν ὀχούμενον ἐν ἄρμασι ἡχ. βαρύς / Feb. 2	119r
Τὸν προφήτην καὶ μάρτυρα καὶ βαπτιστὴν τοῦ σωτῆρος δεῦτε, πιστοί ἡχ. δ' / Aug. 29	195v
Τὸν συναίμονα πέτρου ἡχ. γ' / Nov. 30	58r
Τὸν τῆς ἀλείας βυθὸν καταλιπών ἡχ. δ' / Oct. 6	29r
Τὸν υἱὸν τῆς βροντῆς ἡχ. β' / Sept. 26	23v
Τὸν φωστήρα τὸν θεολαμπῇ ἡχ. β' / Oct. 2	26r
Τὸν φωστήρα τῶν πιστῶν ἡχ. α' / Jan. 22	111v
Τὸν φωτισμὸν ἡμῶν ἡχ. β' / Jan. 6	101v
Τόπους προσκυνήσασα ἡχ. πλ. β' / April 1	132v
Τὸ σκεῦος τῆς ἐκλογῆς, τὸ μέγα ἡχ. α' [cf. γλ̃ 6] / Oct. 1	25r
Τὸ τριστέλεχον ἄθροισμα ἡχ. α' / Oct. 12	32r
Τοῦ ἀρχιποιμένου χριστοῦ ἀδελφὸς χρηματίσας ἡχ. πλ. δ' / Oct. 23	35v
Τοῦ εὐσεβοῦς κωνσταντίνου ἡχ. β' / May 21	139v
Τοῦ κυρίου ἰησοῦ γεννηθέντος ἐκ τῆς ἀγίας παρθένου ἡχ. β' / Dec. 25	86v
Τοῦ λυτρωτοῦ ἡμῶν ἡχ. β' / Jan. 6	102r
Τοῦ μεγάλου, φίλιππε ἡχ. πλ. β' [cf. γλ̃ 116] / Nov. 14	53v
Τοὺς πρὸ τοῦ νόμου πατέρας ἡχ. πλ. β' / <i>Sunday of the Holy Forefathers</i>	78v
Τοὺς τῆς εὐσεβείας ἀληθεῖς κήρυκας, καὶ τῆς ἐκκλησίας ἡχ. πλ. β' / June 29	153v
Τοῦ τιμίου σταυροῦ, χριστέ ἡχ. δ' / Sept. 14	13r
Τὸ φυτὸν τῆς ἀγνείας ἡχ. α' / Sept. 26	23r

Τῷ ἄρματι τῶν ἀρετῶν ἐποχούμενος	28r
ἡχ. πλ. β' / Oct. 6	
Τῷ αὐτῷ θρόνῳ περικυκλοῦντες	46v
ἡχ. β' / Nov. 8	
Τῷ βασιλεῖ καὶ δεσπότῃ	91r
ἡχ. β' / Dec. 27	
Τῷ ἐκουσίῳ πτωχεύσαντι	162r
ἡχ. πλ. δ' / July 22	
Τῷ ἔκτῳ μηνὶ ἀπεστάλη	129v
ἡχ. δ' / March 25	
Τῷ ἔκτῳ μηνὶ ὁ ἀρχιστράτηγος	128v
ἡχ. α' / March 25	
Τῷ θρόνῳ παρεστηκώς, μακάριε, τῆς τρισηλίου	131v
[r̃l̃ d̃?] / March 26	
Τῶν μοναστῶν τὰ πλήθη, τὸν καθηγητὴν σε	110v
ἡχ. πλ. δ' / Jan. 17	
Τῶν νοερῶν δυνάμεων ἀρχιστράτηγοι	45v
ἡχ. α' / Nov. 8	
Τῶν ὄντων ἐκμελετήσας τὴν φύσιν	96r
ἡχ. β' / Jan. 1	
Τῶν προπατόρων τὸ σύστημα	78v
ἡχ. γ' / <i>Sunday of the Holy Forefathers</i>	
Τῶν προφητῶν τοὺς ἀκραίμονας	161v
ἡχ. πλ. δ' / July 20	
Τῶν τοῦ θεοῦ δωρεῶν	142v
ἡχ. πλ. δ' / June 8	
Τῶν τυραννούντων τὰ θράση	71r
ἡχ. πλ. α' / Dec. 13	
Τῶν ὑπὲρ νοῦν ἀγαθῶν	61r
ἡχ. β' / Dec. 5	
Τῷ πόθῳ πυρούμενοι χριστοῦ	93r
[r̃l̃ d̃?] / Dec. 28	
Τῷ πυρὶ στομωθέντες καὶ τῷ κρύει θαλφθέντες	126r
cf. r̃l̃ ẽ / March 9	
Τῷ τῆς γνώσεως θείῳ	27v
ἡχ. δ' / Oct. 6	
Τῷ τῆς σοφίας ἀλιευτικῷ καλάμῳ	33r
ἡχ. δ' / Oct. 18	
Τῷ τῆς τριάδος φωτὶ ἢ ἀντάδελφος	31v
ἡχ. δ' / Oct. 10	
Τῷ τριτῷ τῆς ἐρωτήσεως	152v
ἡχ. δ' / June 29	
Ὑβριστῆς καὶ διώκτης τῆς ἐκκλησίας	154r
ἡχ. πλ. δ' / June 29	
Ὑλὴν ἐβδελύξαντο τὴν ἐπὶ γῆς (cf. Ὁλὴν ἐβδελύξαντο τὴν ἐπὶ γῆς)	40v
ἡχ. πλ. β' / Nov. 1	
Ὑπὲρ τὴν τῶν ἐλλήνων παιδείαν, τὴν τῶν ἀποστόλων	71r
ἡχ. δ' / Dec. 13	

Ὑπὲρ τῆς εὐσεβείας ἅγιοι	44v
ἡχ. β' / Nov. 3	
Ὑπερφρονήσας τῶν τῆδε γενηρῶν	115r
ἡχ. β' / Feb. 1	
Ὑπόδεξαι, βηθλεέμ, τὴν τοῦ θεοῦ	83r
ἡχ. πλ. δ' / <i>Forefeast of the Nativity</i>	
Φαιδρὰ καὶ ἐπίφωτος ἀνέτειλε	43r
ἡχ. πλ. β' / Nov. 1	
Φαιδροτέρα ἡλίου γέγονεν	99r
ἡχ. πλ. β' / <i>Forefeast of the Theophany</i>	
Φάλαγγα θεοστεφῆ ἀρτιφανῶν	123v
ἡχ. πλ. β' / March 6	
Φέροντες τὰ παρόντα γενναίως	124v
ἡχ. β' [cf. ρλ η̅ β̅] / March 9	
Φερωνύμως τὴν κλῆσιν δεξάμενος	192r
ἡχ. πλ. δ' / Aug. 22	
Φρένα καθάραντες καὶ νοῦν	154v
ἡχ. β' / July 2	
Φῶς ἐκ φωτὸς ἔλαμψε τῷ κόσμῳ	103r
ἡχ. α' / Jan. 6	
Φωστήρα τῶν μαρτύρων	16v
ἡχ. πλ. β' / Sept. 15	
Φωστήρες ἀνέτειλαν τῇ οἰκουμένῃ	160v
ἡχ. β' / July 20	
Φωτοειδὴς ὅλως γέγονας προσομιλήσας φωτί	93v
cf. ρλ η̅ / Dec. 30	
Χαίρετε, προφῆται τίμιοι	80r
ἡχ. β' / <i>Sunday of the Holy Fathers</i>	
Χαίροις, ἀσκητικῶν ἀληθῶς	61v
ἡχ. πλ. α' / Dec. 5	
Χαίροις ἐν κυρίῳ, στεφανηφόρε	176r
ἡχ. πλ. δ' / Aug. 2	
Χαίροις, ἔντιμον καὶ πολυθαύμαστον	120v
ἡχ. β' / Feb. 13	
Χαίροις ἡ ἱερὰ κεφαλὴ καὶ φωτοφόρος	121v
ἡχ. πλ. α' / Feb. 24	
Χειρὶ θεοῦ χρισθεὶς εἰς ἱερέα	57r
ἡχ. δ' / Nov. 25	
Χορεύουσιν ἄγγελοι πάντες ἐν οὐρανῷ, καὶ ἀγάλλονται	90r
ἡχ. πλ. β' / Dec. 25	
Χορὸς τετραδεκαπύρσευτος	124v
ἡχ. α' / March 9	
Χριστὲ ὁ θεὸς ἡμῶν ὁ ἐν σοφίᾳ	1v
ἡχ. α' / Sept. 1	
Χριστὲ ὁ θεὸς ἡμῶν, ὁ τὴν ἐκούσιον	13r
ἡχ. γ' / Sept. 14	

Χριστὸς ὁ ἐρχόμενος ἐμφανῶς θεὸς ἡμῶν, ἥξει καὶ οὐ χρονιεῖ· ἐξ ἀπειρογάμου ἡχ. δ' / <i>Forefeast of the Nativity</i>	81v
Χριστὸς σὲ πρῶτον ἡχ. δ' / June 29	151v
Χριστοῦ τὸν ἱεράρχην ἡχ. πλ. β' [cf. rλ ε] / Jan. 18	111r
Χριστῷ ἠκολούθησας, θωμᾶ πανεύφημε ἡχ. α' / Oct. 6	27v
Χρυσέοις ἔπεσι, καὶ θεοφθόγοις ἡχ. πλ. δ' / Nov. 13	52v
ὦ ζεύγος ἅγιον καὶ ἐκλεκτὸν τῷ κυρίῳ ἡχ. πλ. β' [cf. rλ ε] / Aug. 26	192v
ὦ θεία καὶ ἱερὰ τῆς χριστοῦ ἐκκλησίας ἡχ. α' / Jan. 1	95v
ὦ μακαρία δυάς, ὑμεῖς πάντων ἡχ. πλ. α' / Sept. 9	11v
ὦ μάρκε θεόσοφε σοφοῦ ἡχ. α' / April 25	136r
ὦ μάρκε πανάριστε, τρυφῆς ἡχ. α' / April 25	136r
ὦ μάρκε πανεύφημε, χριστόν ἡχ. α' / cf. April 25	136r
ὦ ρχήσατο ἡ μαθήτρια ἡχ. πλ. β' / Aug. 29	196v
ὦς ἀλάβαστρον μύρου τὸ αἷμά σου προσενήνοχας τῷ σῷ νυμφίῳ χριστῷ, χριστίνα ἡχ. β' / July 24	163r
ὦς ἄνθρωπος ἐν ποταμῷ ἡχ. πλ. δ' / <i>Forefeast of the Theophany</i>	99v
ὦς ἄξιος ἐν θεόπταις ἡχ. πλ. β' / Oct. 13	32r
ὦς ἀστέρες πολύφωτοι, νοητῶς ἀνατείλαντες ἡχ. δ' / Dec. 10	67r
ὦς ἐν πέτρᾳ στερρᾷ τῆς ὁμολογίας ἡχ. α' / July 17	159r
ὦσπερ ὁ παῦλος τὴν κλῆσιν ἡχ. πλ. δ' / July 8	156r
ὦσπερ φοῖνιξ δαυϊτικῶς ἡχ. β' / Jan. 28	114r
ὦς στέφανον ὑπέρλαμπρον ἡχ. β' / Aug. 31	199v
ὦς ταξιάρχης καὶ πρόμαχος ἡχ. πλ. δ' / Nov. 8	48v
ὦ τῆς στερρᾶς καὶ ἀδαμαντίνου ἡχ. α' / Dec. 20	74r
ὦ τοῦ παραδόξου θαύματος! γαβριὴλ ἐστάλη [rλ α] / March 25	128r

Ὡ τοῦ παραδόξου θαύματος! ἡ πηγὴ τῆς ζωῆς ἐν μνημείῳ ἡχ. α´ / Aug. 15	183r
Ὡ τοῦ παραδόξου θαύματος! ὁ θεὸς καὶ λόγος [rλ̄ ā] / March 25	128r
Ὡ τοῦ παραδόξου θαύματος! ὁ τῷ λόγῳ τοῦ ἀγγέλου ἡχ. δ´ / June 24	147v
Ὡχυρωμένος τὸν νοῦν γνώσει θεία ἡχ. β´ / Jan. 20	111r

LOCATIONS WITHOUT ASSIGNED GREEK INCIPITS

<i>September</i>	1 (1v); 5 (5v); 8 (10v, 11r)
<i>October</i>	6 (28v for Nov 11)
<i>November</i>	11 (49v—50v); 16 (54v)
<i>December</i>	20 (74v); 22 (76r, 76v); 25 (89v); 27 (92r); 29 (93r); <i>Sunday After the Nativity</i> (94v, 95r)
<i>January</i>	17 (109v); 18 (110v); 22 (112r); 25 (112v)
<i>February</i>	14 (121r); 24 (122v)
<i>March</i>	9 (125v); 17 (127r, 127v); 25 (127v); 26 (131r)
<i>April</i>	25 (136r)
<i>May</i>	2 (138v); 8 (138v, 139r)
<i>June</i>	24 (148r)
<i>July</i>	24 (164v—168v); 27 (171r—172r)
<i>August</i>	1 (174v); 6 (179r, 180v, 181v); 7 (182r, 182v); 15 (188r, 188v, 189v, 190r); 16 (190v—191v); 26 (193r—194r); 29 (197v, 198v)
<i>Appendix</i>	St. George (200r)

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